CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 23, 1843. VOL. XXII.—NO 38

RELIGIOUS MISCELLANY.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. VI.

We have said that the diction of the Bible is of the popular character, words and phrases being often and even generally used in a loose and indefinite sense. The truth of this representation is not merely doubted, but denied, by our friend, 'Y. Z.' He contends that the diction of the Holy Scriptures is definite, and the early generations of mankind discriminated as accurately as the later and modern. He, of course, denies the doctrine of progress. The genius of mankind, we presume, is the same in every generation. But the advantages for knowledge and discrimination increase as the tide of propagation rolls on. Each succeeding generation stands, in a manner, on the shoulders of the one which preceded it. They perceive differences, and make distinctions, which had not previously been detected. Hence language becomes more definite. The Greek is more definite far than the Hebrew; the Latin than the Greek, and the modern English, French and German, than the Latin.

The ancients did not distinguish *spirit* from *matter*. It was their doctrine, that the body consisted of one kind of matter and the spirit, of another. The former was gross and heavy; the latter light and aerial. The same word was used to signify *wind, breath*, as to signify *spirit, mind*. Spirit, with them, was material in the same sense as air, breath, wind. Hence the expressions, 'God breathed into him the breath of *life*, and man became a living soul.' '*His* breath is *in* his nostrils.' 'The spirit of a man which goeth upward, and the spirit of the beast which goeth downward.' We have here entered a wide field, but have not now the time to explore it. There is no fact more palpable than that the Bible abounds with loose and indefinite expressions. What other can be made of such as the following? 'He hath founded the earth upon the seas and established it upon the floods,' 'In them he hath set a tabernacle for the sun—whose going forth is from the end of heaven, and his circuit *unto the* ends of it,' 'He stretcheth out the North over the empty place and hangeth the world upon nothing.' 'Jerusalem hath received at the Lord's hand *double* for all her iniquities.' 'Thou hast done as evil things as thou *couldst*.' 'The whole head is sick, the whole heart faint: From the sole of the foot to the crown of the head, there is no soundness in it, but &c.' These few are examples of thousands of the same type. And Universalists are the last persons in the world who should insist upon a strict and literal interpretation of the Bible on the ground that its diction is definite and discriminative. They cannot abide it. Their cause would be immediately ruined. How could Universalism stand against passages like the following, literally interpreted? 'And these shall go away into everlasting punishment.' 'He that blasphemeth against the Holy Ghost, hath never forgiveness, but is in danger of everlasting damnation.' Many are called but few are chosen.' 'Wide is the gate and broad the road that leadeth to destruction, and many go in thereat. But strait is the gate and narrow the way which leadeth unto life, and few are they who find it.' If the language of these texts be definite and literal, what, then, becomes of the doctrine of universal salvation? The goats, representing the unrighteous—probably far more numerous than the sheep which occupy the narrow way—are to go away into *everlasting* punishment. The blasphemer against the Holy Ghost, hath *never* forgiveness, but is in danger of *everlasting* damnation. There is no chance for Universalism on the ground of a strict and literal acceptation of the language of Scripture. 'Y. Z.' will not maintain that the one class of texts are to be understood strictly and literally, but the other class loosely and figuratively. And yet he can get along with his doctrine on no other ground. He must interpret the Universalist-texts as precisely and discriminatively worded; but the other class, as loose, free and indefinite.

Would he frame and exhibit a fair Scriptural argument, he must take both classes of texts; balance them impartially against each other, and make it apparent that the merciful class outweighs the other. But writers on neither side of the question have adopted this equal principle. They have made the same use of texts as though no texts of an opposite character were found in the Bible. And this is the way to fix error, but not to elicit truth.

Universalism may be preached by those who believe it, as a matter of opinion, but not as an article of Christian faith. The doctrine is not a point of the Christian faith. It is not the fundamental of Christianity. Nor is it a matter of common belief among all Christians. Nor does it stand on the authority of any infallible interpreter of the New Testament. The Christian faith includes the belief, 1. Of the fundamental doctrine of Christianity. 2. Of all those doctrines accepted and holden in common by all Christians. And, 3. Of whatever the gospel contains, when fully and infallibly interpreted. These three distinctions may be reduced to two. 1. The doctrine believed by all Christians of every name. 2. The teachings of an infallible interpreter. The Romish church pretends to have such a teacher. With them, therefore, there may consistently be articles of Christian faith which are not received by all Christians. But Protestants, acknowledging no such gift, can have no acknowledged doctrine of Evangelical faith, except what is common to all Christians. For how can they? Some Protestants believe the doctrine of 'unconditional election.' But all Christians do not believe it. On this account, therefore, it is not an article of the Protestant faith. It is opinion, not faith, being the belief of some, but not of all. Some protestants believe in the final happiness of all men. But this belief is not common to all Christians, nor even to all Protestants. It is not, therefore, an article either of Christian faith, or the Protestant. It is but *opinion*, and should be preached only as such. Whoever preaches it as an article of Christian faith, assumes the gift of infallibility in the interpretation of the Scriptures. He knows that Christians, ten to one, interpret the Bible differently from himself. With this odds against him, if he preach the doctrine as being the Christian faith, he, of course, assumes that he, himself, is infallibly right and the others wrong. And is this reasonable? Is it done in candor and truth? Let him wait until either all Christians believe it or some infallible interpreter sanction it.

'If a man have a dream, let him tell his dream; and he that hath my word, let him declare it faithfully. What is the chaff to the wheat, saith the Lord?' A dream is one thing, and the accredited word of the Lord is another thing. It may be a dream of truth, but it should be told as a dream, and not as a revelation from God. And if a man believe that all men will be finally and forever happy, he may declare his belief, he may tell his opinion, but he may not give it the name of being an article of Christian faith. Universalists, however, generally do preach their doctrine as the cardinal point of the gospel. They declare Universalism to be 'the pure gospel,' the gospel preached in its fulness. If the gift of infallibility has been accorded to them, they are consistent and just. But without it they are chargeable with arrogance. They do not, they cannot *know* that their doctrine is the gospel. Let things be put in their proper places, and have their proper names. The *opinion* of a Christian may not be baptised into the name of Christian *faith*. What may be faith to a Universalist, is but opinion to him as a Christian. Take an illustration. A man undertakes to expound the science of astronomy. While he utters the doctrine *universally admitted*, he is orthodox. But when he utters, as a part of the science, a doctrine which some astronomers believe, but others do not, he becomes heterodox and empirical. He is now putting forth an opinion, and it should be uttered as such. Any man, at the proper time, may tell his dream as a dream; may declare his opinion as an opinion; but not as an article of orthodox science or of Christian faith. It is useful for us to know *where* we are; what ground we stand on; what atmosphere we are breathing; what point of the compass of the moral heavens we are driving at. 'Examine yourselves whether ye be in the faith.' Whether your belief be that of Christ, and you live agreeably to it. 'Every man's work must be tried; the fire shall try it; the day shall declare it; if it abide the trial, he shall receive a reward; but if it be burned up, he shall suffer loss.' S. F.

For the Register and Observer.

PUSEYISM.

The following are the concluding paragraphs of a Sermon preached lately by one of our brethren in Eastport Me., on the matters now controverted between two of the parties which divide the Episcopal sect.

But both parties will feel that 'there hath been a Prophet among them,' even the still, steady, invisible, and irresistible Spirit of God, which is too strong for Popes, Councils, Bishops, crowned heads or any earthly governments. As the Spirit of God originally moved over the face of the troubled waters, and gathered them into one place in perfect obedience to his will, and brought light out of darkness, and order out of confusion and chaos, so this self-same spirit embodied in Christianity, is ever moving over the troubled waters of the moral world, bringing its discord into harmony, and building up the new heavens and the new earth in which dwelleth righteousness. It is this spirit which is to break down all dividing walls of carnal sects, with far more ease than Samson pulled down the walls of his prison house, and carried away the gates of Gaza. Unlike that strong man, it will not bury friends and foes in indiscriminate ruin. It will give long, loud and repeated warnings, and the friends of truth shall be saved harmless. This divine Spirit works by a divine word. That word has long since gone out to the nations. It fell from the lips of Jesus of Nazareth more than eighteen centuries ago. It was transmitted through his Apostles. It has spoken through the Apostolic succession not of proud, worldly, wicked Prelates, be they Pope or Bishop or Presbyters or Congregational Ministers, but through the only Apostolic succession of wise, godly, truth-seeking, truth-spreading men. Their anointing was not the foul breath of licentious Ecclesiastics, but the breathings of the holy Spirit. Their ordination was not by the imposition of men's hands, but by imposition of the Almighty. Their Charge, was not to preach Creeds or Catechisms, or human traditions and commandments or Philosophy falsely so called. Nay, they were expressly charged to 'avoid foolish questions, and genealogies, and contentions, and strivings about the Law' and told that they were 'unprofitable and vain.' But they were solemnly charged to preach the word, i. e., the word of God. 'I will' said Paul who received his charge and commission directly from Jesus, 'that thou affirm constantly, that they who have believed in God, be careful to maintain good works. These things are good and profitable unto men.' The badge of their office was not a Mitre but the far more Episcopal crown of Christian love, moral honor and a sound mind. Their dress was not costly canonical robes, but the white and beautiful garments of holiness. Their armor was not the steel buckler, the iron helmet or any carnal weapon, but says Paul, one of the chiefest of Apostles, 'Take unto you the whole armor of God having on the breastplate of righteousness. Above all take the helmet of salvation, and the sword of the Spirit, which is the word of God.' The only army they ever led was the army of the faithful. The Right Hand of Fellowship which they received and cordially reciprocated, was from those who loved the Lord Jesus Christ in sincerity.

We hear much said of Popes and Bishops who trace their lineage to the chair of St. Peter, whose whole lives long were spent in filling their coffers by every manner of foul means, and offering to sell even salvation, for a consideration; men too, who were both temporal and spiritual tyrants. Hear then what this same St. Peter saith, upon their own confession, the first Pope, their great spiritual Father and Head, from whom is set up the claim that these men were his only and worthy successors. 'Feed the flock of God which is among you taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being Lords over Gods heritage, but being examples to the flock.' Are we told that this is spoken to elders or deacons who were inferior officers? Are inferior officers of the Church then bound to be pious, and may Popes be wicked? Must a deacon be above the world, and a Bishop under it, rioting in filthy lucre, and all abominations? Can a Bishop delegate all piety and all the hard work of the ministry to a starving curate, that he may dress in fine linen and fare sumptuously every day? Can a Bishop follow his hounds instead of feeding his flock?

But the word hath been spoken, and it will assuredly pull down these pretensions. It will tear all paper creeds, and shackles of reason and conscience into fragments, and spread the truth, the light of heaven, through every darkened spot of the wide world. It will put down every 'rebellious house and show that a prophet hath been among them.'

To the Editors of the Christian Register.

MR. CAMPBELL.

Sirs,—I was deeply interested in the facts of the Campbell letter. I heartily thank E. B. H. for his introducing F. to your notice, and I thank you for inserting it in your paper—always good, but always better for every additional quantum of Liberty, Holiness and Love. I was much aroused by J. G. B.'s remarks on the letter and the event which called it forth. 'It is a fruitful subject,' as J. G. B. observes—and as he has not enlarged upon it, I wish to do it myself, though I can handle it but poorly, and writing is a difficult task to me. I am not so fearful of 'absorbing your time,' as is your correspondent from Brooklyn. You will not account that time wasted which is given to justice and humanity.

J. G. B.'s communication opened my eyes, and helped me mightily to see I had hastily sided with E. B. H. and you, and Mr. Campbell—but I behold the matter now from a different Pisgah. Many prate about humanity and Christianity, who have yet to learn their alphabet in those very stories. I will not allege that Mr. Campbell has committed the unpardonable sin—my charity hopes him within the reach of mercy. But he is chargeable with a grievous, a heinous sin. He knew he had a skin colored not like the civil, enlightened and most Christian people of these U. S., and knowing, as he must, the prejudices, opinions, rules and regulations, most trite, rife and vulgar, even in our free States—he verily ought not to have presumed to buy what could not become thereby his rightful possession. A Christian and eke, a Gospel preacher, ought to study the things that make for peace. And be it had in memory, this is only one of Mr. Campbell's offences. He has often transgressed, and done much to disquiet the social state of community. If Mr. C. would merit the character of Christian, he must follow the direction given by Thomas A. Kempis in the first sentence of his Monk's Alphabet, *Ama nescire*, wherever there is a colorless person, he ought not to exhibit himself. For it will disturb, discomfit, displease and distress somebody. It will awake bad thoughts and bad feelings. If he will be a good man, let him hide himself. It is painful to consider how many, not barely of the ungodly, but of *pious persons*, have been injured by the approach and presence of a negro.

I will back the caveat of J. G. B. hoping and trusting that in future your columns will not be defaced by admissions, calculated to disgust and affront persons of worth. Does Paul say 'be tender hearted' to a black? Answer me, if ye know.

An old friend to the Register and not yet an enemy to you. J. F.

Harvard, Mass., Sept. 5, 1843.

An Address delivered on the twenty-fifth Anniversary of the South Parish Sunday School in Portsmouth, June 11, 1843—by J. W. Foster, Senior Superintendent.

We recently copied into our columns the conclusion of this excellent Address, in which with great simplicity, tenderness, and beauty, Mr. Foster spoke to the children of his school. We take pleasure in quoting now the following passages, in which with equal felicity and truth he speaks of the relations and duties of parents to the teachers and the children of the Sunday Schools. The good sense, modesty, and religious sensibility characterising the annual addresses of this faithful teacher are altogether to our taste, and never fail to command for them our respect. We are particularly impressed with the first view, which he takes of the parental duty and influence, as paramount to all other, and wish that the same views were felt and acted upon in all our families and Sunday Schools.

'I turn to you, Parents of the youthful beings who come to us for instruction. I appeal to you to say, if I have placed the responsibilities of the Sunday School Teacher too high. Does it seem to you a light thing for us to hold the relation of teachers, and yet suffer these children to grow up in moral darkness? Or will you hold us guiltless, if, by our example or our words, we teach them to believe that religion is merely a secondary matter, and that for them to get forward in their worldly affairs is the one thing needful?

Examine, I pray you, our duties; scrutinize our conduct; set before us our faults. We desire that you should be our judges, and that from you should come the first stone if we are condemned. Be you our judges;—and, as you estimate the importance of the little hour of influence which we have, let me ask you to bring it home to your own souls, how great must be the parent's power! how awful must be his accountability! You do right to expect that we should be faithful to our post of duty,—that we should not lightly neglect a single Sabbath, or leave your children without the weekly portion, which we have promised to give them. But do you expect this weekly portion alone to sustain and nourish their spiritual nature? Surely not. To you it is, that they must look for the daily bread of their souls, as well as of their bodies; for God has made you the channel of his spiritual, no less than of his temporal bounty to them. We rejoice to be your auxiliaries. We feel gratified and honored by your confidence in us. Would to heaven we were more worthy of the sacred trust. But what can we do, in our short and far-separated opportunities, compared with the constant sunshine of the family circle? There, if the power of Christianity reign as it ought, a religious influence will mingle with every scene. The morning, the noonday and the evening lesson will be given, not in set phrase, but will be felt in the mild radiance which it sheds over the delightful communings of the fireside. It will shine out and gild every hour of the mother's constant watch, and the father's fewer moments 'when he sitteth in the house,' or 'walketh by the way;' it will sanctify the sweet good night, 'when he lieth down,' and the morning salutation, 'when he riseth up.'

You will pardon me my freedom, for I am a parent as well as a Sabbath School Teacher; and, when in this school I have seen the difference, in regard to moral and religious training, between children, who come from families equal in worldly standing, equal in intelligence, equal in means of knowing their high responsibilities, I have been filled with wonder. While I have rejoiced to behold the marks of parental faithfulness in some cases, my heart has been pained by proofs of its total absence in others. Often too, does the child of the poor and widowed mother exhibit the effects of a spiritual training, aye, and of a courteous good breeding too, which ought to convey a lesson to those, who are blessed with greater external advantages. Here too may we trace, in lines of great distinctness, the different influences of the week-day school;—in these children, rudeness that can be controlled only by the reign of terror,—irreverence in manner and feeling for all things venerable and holy;—in those, docility and quietness, and an amiableness which makes teaching a pleasure.

But there is one influence, the marks of which never can be hidden wherever its blessing has fallen. It is confined to no division of society,—in the rich and the poor, the humble and the elevated, it is alike conspicuous. I mean the influence of the pious mother.

Christian mother, could you go over with me the classes of our school, or of the week-day school,—could you trace the progress of our youth as they pass from the school-room, and from the parental roof, and launch out upon the ocean of busy life,—could you mark the workings of the mind as it encounters the temptations which must assail it,—how would you tremble! Yet, if you have been faithful, how would you rejoice to behold the power of a pious mother's love! I seek not to underrate a father's duties; I would not veil from him the awful weight, which must come upon his heart if those duties are neglected. But to you, to a mother alone, it seems to me, has God given the power to imprint a stamp that never can be erased. The words of the pastor may fall upon the closed ear like drops upon the flint; the instructions of the teacher may be heard and forgotten; even a father's counsels may be obliterated by the corrodings of temptation and sin;—but a mother's first lessons, a mother's prayers, a mother's love, go down to the depths of the human soul too far ever to be eradicated. There they lie,—as a hidden spring, perhaps, but ever ready to gush up at the touch of conscience.

Thus it is, Parents,—we can be helpers of each other; but how little the Sunday School alone can do for your children a moment's reflection will show.'

For the Register and Observer.

SERVICES ON THE SABBATH.

Messrs Editors,—I should like to suggest through the columns of your paper, some remedy for an evil which I believe all have experienced, in some measure, through the heat of Summer. I allude to the inconvenient hour of our afternoon service on the Sabbath. If, through the three summer months, the time of commencing could be altered to four, or half past four o'clock, the comfort of going and returning would be so much increased that I have no doubt the number of attendants would be far greater, and the amount of good to those who do go infinitely more. I should suppose that our brethren in the country would respond to this, for I know in a number of instances families living at such a distance that it is impracticable for them to attend more than one service, when they might with this arrangement have the advantage of both. Would not the Clergymen also be much benefitted by the change? A CHURCH GOER.

LETTER TO DR. PUSEY.

As the taste of this distinguished divine may be too fastidious to allow him to read the New England Puritan, we copy from that paper the following letter addressed to him:

Septimont, Michaelmas, this year of the Holy Virgin's Conception, (Ave Maria) One Thousand Eight Hundred and Forty Three.

Most Apostolic Sir,—Suffer the counsel of an elder brother. Right well have I been pleased and much edified by your discoursings, and those of your coadjutors, touching primitive doctrines and order; and with great fraternal sympathy, and deep catholic yearnings have I witnessed your pilgrimage, *Ex Partibus Infidelium*, thitherward where certain peace and promotion are found, and whence alone salvation can be hoped for.

This only must I note as faulty;—you seem not quite so assiduous as is meet in furthering such indispensable observances as form that seemly garment with which the Holy Mother Church clothes all her true sons. Once therewith furnished, your probation will cease, and on the highest of the Seven Hills you will be hailed and embraced. Accept this assurance through me, from him who is Christ's Vicegerent on the earth, and who blesses from the Lateran.

Heed then my word, and let your zeal be manifest of all in festivals. Notice specially such as these—Candlemas; the feast of the visitation of Our Lady, and of the commemoration of Mary Magdalene; the feast of the immaculate conception, of the nativity of the Virgin, of the martyrdom of the Virgin, and of her assumption; the festival of All-Saints and of *Corpus Christi*. Also be sure and not miss of the vigils of Whitsuntide, or of the Ember days, and the Rogation days. Be much also in the observance of Sundry Saints' days. Run your eye often and piously over the calendar for them.

I commend to your devout contemplation the decretal of our blessed Pontiff Innocent V. wherein he requires the observance of festival days in memory of the *spear* that pierced the Saviour's side, the *nails* that fastened him to the cross, and of the *crown of thorns* which was put upon his head. Nor forget that ordinance of the infallible Benedict XII, by which he instiutes a festival to keep up the remembrance of that miracle wrought upon the side of St. Francis, (his left side, bear in mind) when the print of Christ's wounds were stamped thereon.

That you be not disheartened, suffer me to hold before you for a quickening, what was achieved by that inspired sister of Liege, Juliana the nun; who, so often as she addressed God, or the saints, in prayer, saw the full moon with a breach in it; and after pondering long what it might signify, she was inwardly told by the Spirit that the moon meant the church, and the breach therein was the want of an annual festival in honor of the holy sacrament; which festival was thereupon ordered by the bishop of Liege throughout his diocess. Behold, what a blessing to the only true church was she! for no sooner was Juliana dead than Urban IV imposed that festival upon the whole church, which also was confirmed by Clement V.

All these being well observed, there remains but one thing more. It is a work of faith and labor of love, now indispensable for thee. It is a penance imposed because once you were wholly one with the heretics. Know then that aforetime, many in the British realm carried with them each a tooth of St. Apollonia. Time would fail to tell what miracles of cure were wrought for aching teeth. Yet with diabolic malice Edward VI, (the anathema of all the church is on him) ordered all said teeth to be brought together, and they filled a spacious cask.

Now, our present Pontiff being somewhat old is fearful lest his grinders soon cease because they are few; for they pain him much, giving sore trouble, and most of all when he bites. It is his pleasure therefore, that you find, and bear from England, one of Apollonia's teeth to Rome to comfort him withal. Without this be assured absolution can never be dispensed, nor can that much longed for Cardinal's cap be secured.

May the blessed Virgin speed you!—Long may you live to tithe mint, anise and cummin, and to edit old wives' fables.

In profound admiration of broad phylacteries, Yours,

PHARISÆUS REDIVIVUS.

THE LAST OF THE SYBILS.

The most renowned fortune-teller, of modern days, Mademoiselle Lenormand, died in Paris on the 25th June. From a sketch of her life, which we find in the New York 'Courier des Etats Unis,' the following particulars are translated:—

The reputation of this modern sybil had sustained itself triumphantly through a space of fifty years, in the midst of revolutions and vicissitudes of all kinds, coming off victoriously in all trials, and defying all doubts, scepticism, contempt, railery, and menaces. The first specimen of her art was at seven years of age, when a scholar in the Convent of the Benedictines, in predicting the displacing the Superior of the Convent. She was punished for her boldness, but her prediction was soon verified. She then announced the name, age, titles, and other particulars of her who was to succeed to the office. There were several candidates and the choice did not take place till six months after, but all the predictions of the young prophetess were fulfilled.

Her future career was decided by this success, and on leaving the convent, she regularly assumed the profession of a Pythoness, for which the pregnant times were highly favorable. Her first clients were principally courtiers and members of the world of fashion, but her fame soon brought her more important visitors.

One evening, three men presented themselves, and smilingly asked for a revelation of their destinies. Examining the lines of their hands, she started back with marks of horror.

'Speak without fear,' said the youngest, 'whatever may be your decree, we can hear it without quailing.'

With much emotion and hesitation, after repeated urgings she spoke; but her boding words were not even silenced by the menace of a tragic end.

'The oracle is certainly mistaken,' said they on leaving; 'if the revolution is to devour us, we will all perish on the same day, and at the same hour and place.'

'Certainly,' replied one, and this woman knows not what she says in predicting that I shall fall before you two, and that high honors shall be paid to my remains, while your last moments shall be accompanied by the insults of the people.'

Robespierre, Marat and St. Just then repaired to the committee of safety, and Lenormand was for the time forgotten. The death of Marat shortly after realized the first portion of the prediction.

St. Just and Robespierre, on a second visit to the sybil, found her on her guard, and she endeavored to soften the effect of her former words. Through some imprudence afterwards, however, her prophetic ardor threw her into that prison from which at that time the only exit was to the scaffold. The fall of Robespierre saved her from that fate.

Returned to her post, she received the visit of a young woman, veiled and clad in mourning, with marks of grief on her countenance.

'Your grief is genuine,' said the sybil, 'but you should have been prepared for the blow which has struck you; it was necessary to the realization of a fate which has already been predicted to you.'

'What! do you know—' exclaimed the young widow, throwing aside her veil.

'I know that a high destiny has been predicted to you.'

'And this prediction—'

'Will be accomplished.'

The creole imagination of Josephine Beauharnais was highly excited by these two promises, at twenty years' interval, of a future crown. The Parisian sybil had confirmed the decree of the sorceress of Martinique.

This event drew to Mlle. Lenormand, the attention of Mlle. Tollien, Mme. Recamier, and the other intellectual ladies of the Directory, who were then creating a new era in the saloons of the Luxembourg.

But the prediction seemed about to be nullified. The widow of the Vicomte de Beauharnais was to marry a young soldier of fortune.

'It is a poor match,' said her friends, 'you are about to do a foolish act, which you will one day repent.'

'It is true, that in marrying, I abdicate,' thought she. The dreams of ambition had been abandoned for the impulses of the heart.

Before she married, she resolved once more, in company with her intended, to visit the sybil, who, consulting the cards, announced that no change had taken place in her destiny, and then taking Napoleon's hand, who had come there careless and incredulous, she gazed at it with emotion, and tracing its lines, spoke of his secret designs, his warlike projects, and the future successes of his arms.

Bonaparte listened with astonishment. 'I shall endeavor to realize your predictions,' said he, on leaving.

'And I,' said Josephine, leaning with pride on his arm, feel no longer any doubt of the brilliant destiny which is reserved for me.'

The accomplishment of these predictions increased still more the popularity of Mlle. Lenormand.

One day the Empress Josephine entered the Emperor's room in tears.

'I know the projects you are preparing: I am to be sacrificed for reasons of State. The act of divorce is already drawn.'

She was right; but whence came her information?

'I will discover the author of this treason,' said the Emperor, 'and whoever he may be, he shall meet his punishment.'

'She who announced my elevation, has predicted my fall. Mlle. Lenormand is my informant.'

Within an hour after this scene, the sybil was before the minister of the police, Pouch.

Announcing to her that she was about to be sent to prison, where she would probably remain a long time, Mlle. Lenormand turning over her cards which she had brought with her, replied:

'Who knows? here is a jack of clubs, who will release me sooner than you think.'

'Indeed! the jack of clubs will have that honor!'

'Yes, for he is the Duke de Rovigo, your successor.'

The fall of the Empire re-established Mlle. Lenormand in her popularity. She had been persecuted for predicting the Restoration; the Emperor Alexander had honored her by a consultation; nothing was wanting to her fame; and she thenceforward continued peaceably and profitably her profession with a success and popularity which never abated till her last moments.

Her residence for the last forty years was at No. 5, Rue de Tournon; and over the door was the sign, 'Mlle. Lenormand, librairie.' She disdained all the usual apparatus of magicians; the interior of her apartment was arranged as a simple parlor, with a set of shelves containing a number of cabalistic works. She herself, of late years, was a short, fat woman of a ruddy complexion; wearing a large wig, surmounted by a voluminous semi-oriental turban; the rest of her costume being of the simplest description.

Her investigations were of different kinds, varying in price from four to six hundred francs.

She would take the left hand of her visitor, and ask, 'what is your age? which is your favorite flower? To what animal have you the greatest repugnance?'

These questions were put in a monotonous nasal tone, and to each answer she would respond, 'very good,' continuing to shuffle her cards, and presenting them to the visitor with a request to cut them with the left hand. Then dealing them on the table one by one, she would run on with her prophecies, with a volubility which it was almost difficult to follow, and which seemed like reading from a book or repeating a studied lesson. In this flood of apparently unmeaning words, one would be suddenly struck with a luminous trait.

She excelled particularly in depicting the character, inclinations, and tastes of her visitors; it was not the physiognomy which guided her, for she scarcely looked them in the face, all her science lay in the various combinations of her cards, which rarely deceived her. She never failed to tell many truths respecting the past, and the most of those who have consulted her, declare that her predictions were most invariably realized.

Among the most illustrious of her clients, may be enumerated Barras, Tallien, David, the painter, Prince Talleyrand, Garst, the singer, Talma, Gen. Moreau, Denon, and the Duke de Berry. Many foreigners of distinction held correspondence with her, and nearly all the Ladies of the Parisian fashionable world have visited her.

If she has left any memoirs; preserved the letters which have been written to her, and registered the names of all those who have had recourse to her art, the papers will be worth more than the five hundred thousand francs, which it is said compose her fortune.

Mlle. Lenormand will never be replaced. It will be in vain for vulgar pretenders to aspire to fill her throne. The faith is extinct; the last sybil is no more; the tripod is overthrown; the cards are in confusion. The kingdom of the future is without a sovereign.

BISHOP HUGHES IN IRELAND.

The London correspondent of the Journal of Commerce writes:—'The Roman Catholic Bishop of New York, Dr. Hughes, has been making himself very ridiculously prominent in the repeal struggle, having attended some of the monster meetings in Ireland, and written a letter from London on the subject, which has called down upon him the laughter of both repealers and non-repealers. The Times has pinned the poor prelate to its broad sheet in the most merciless mode of entomological impaling, and the gaudy butterfly bishop, if it ever escapes and recovers such insect treatment, will be very cautious not to make a similar flight. You will not wonder at the right reverend letter writer being so transfixed, after a perusal of his silly production, and I think you will agree with the nearly unanimous feeling here, that a more arrogant and ignorant, illological and ungrammatical, puny and puling piece of epistolary rhodomontade, never disgraced the pen of mitred man.'

LABOR.

Labor, it is true, is painful to an idle man, to an indolent body. But the pain of labor, unless it be beyond the natural strength and capacity of a sane mind and body, indicates disease in the moral system; as a sick man, while his disorder lasts, has no relish for that, which was his favorite food when in health.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 23, 1843.

THE ELEMENTS OF A RELIGIOUS CHARACTER.

What are the elements and traits of a religious character? What combinations of virtue and excellence, of principle and attainment enter into and form a character which answers to our conception of religion? We think we can recognise and judge of such a character when it appears before us as the result of a process, and therefore our first thought is that it would be easy to describe such a character. We know and can respect such a character when we see it, and therefore we might say it could not be difficult to tell how it is to be formed, and of what elements and traits it must be composed.

But indeed it is not easy to describe a religious character, or to tell on the moment the combination and proportion of its virtues, or to analyze its parts. It is not easy, because character is of itself a wonderful and a mysterious creation; its springs are hidden, its processes are secret, its foundation and developement do not admit of close observation, and the power with which it impresses us, is rather realized than understood. And then the religious elements of a character only increase the difficulty of exhibiting its construction and its power. And again there has grown up such a difference of estimate, such a variance in opinion among men, as to what religion is, what it enjoins, what it allows, what it approves, that we may indeed number it among the acknowledged impossibilities to portray the ideal of a religious character to the satisfaction of any large number of persons.

The common consent of men amounts to little more than an allowance—that a religious character must be formed out of a common character, by two processes—the one a process of denial, the other, a process of culture. And this, indeed, is the key to our whole subject, the solution of the great question which we have proposed, as to the standard of a religious character. There is an element of denial, and an element of culture, in a religious character, that is, a human character is made religious, by renouncing something, and by attaining something. A religious character is to be formed out of a common character with some new materials; it is to part with something of its earthly organization, something of passion, weakness and low desire, and to endue itself with something of heavenly grace and essence, to be turned from darkness unto light, and from the power of satan unto God.

Self-denial and culture, Renunciation and Attainment, are the two great processes by which a religious character is to be formed, and which when applied, decide its elements. Yet there is a work which precedes and accompanies these processes, and that work is discipline—discipline, the agency which forms a religious character.

The first essential then in a religious character, is that it be the subject of discipline, of discipline varying in the intensity of its struggles, in the difficulty, the amount, the protraction of its efforts, according to the natural differences of individuals, but always discipline; self-knowledge and self-control, strong in its formed purpose, resolute in pursuing it. A religious character was never of spontaneous growth, or acquired unconsciously. It is known to the heart through all its stages. It is based upon spiritual convictions, it crosses many natural wishes, it embraces prospects which lie beyond the grave. These are elements of thought, of action, of life, which never come by chance, or by mere good influences around an individual. They vary in degree and strength in individuals, but are conscious possessions to all who share them. Self-discipline is a work which summons all our faculties, purposes, knowledge, resolutions and efforts, it has its weary hours, its seasons for starting anew with quickened strength and zeal.

This then is the first impression to be stamped with force upon the mind. The prominent feature of a religious character is, that it has been the subject of discipline, that it is itself the result of discipline, has been wrought upon, formed, and established by discipline. In such a character we expect that every element shall declare effort and principle. The man or the woman, called religious, must bear about them the proof that they are what they are, as the result of an intention. We expect to see in a religious character distinctions and differences which we do not look for in the common standard of character. Nor only this; we expect also that these differences should appear as the results of a good purpose well-endeavored, a foundation, a life, a growth, consecrated by high intentions to the highest uses and for the highest aims. This is a truth which cannot be too strongly urged or insisted upon. A religious character ought to strike every one as the result of conscious effort, a work begun and in progress, a diamond in the process of being polished in the only way in which it may be polished by other diamonds. Discipline, visible in its intention and work, this is the first of all essentials.

This discipline will be strongly marked by two processes, a process of self-denial, and a process of culture, of renunciation and attainment. Of the fruits of those processes a religious character must largely partake; yet it is scarcely possible to describe in particulars the entire operation as it appears in the result.

The long and almost uniform opinion of men is right in judging that a religious character should present evidence of self-denial and self restraint, should have renounced something of pleasure and desire, should have mortified some affections, and wrestled with some infirmities. Of the measure of this denial, each honest conscience must judge for itself. The great end of it, the sole reason for its necessity in an individual character is that the law of the spiritual life may be obeyed, that the highest faculties and aims of the human heart may be turned to God, and dedicated to holiness. All indulgence inconsistent with this consecration is sin, and must be restrained. Yet who can decide the measure of this indulgence or restraint for another? A large ecclesiastical body has lately decreed that dancing is inconsistent with a religious character. Whether this opinion is true or false, can be decided only by each individual for himself, by his own knowledge whether this or that amusement, makes him frivolous and trifling, or whether it is only a momentary relaxation, enjoyed and then forgotten?

Now it is evident that the Almighty does not need or require at our hands any self-denial or restraint of any kind, considered by itself, independently of its uses. Self-denial is of value only because of its influence on the character. So that we must ask ourselves what is the *reason* for self-denial in any given case, what is the *nature* of it, what the *degree* of it, what the *result* of it. Then shall we learn that in a religious character, there has been a struggle between the lower and the higher nature, and that in all the parts and stages of that struggle, passion and sense have been denied, and denied for what? not from a sour or morbid sanctimoniousness, but for the sake of a calm and meditative rest of the spirit, that unseen realities and spiritual convictions, and noble purposes and heavenly hopes, may have power over the character.

And as to the second process of which a religious character is to show the visible results, the process of culture; this may appear in many traits and graces and actions, so as to distinguish a religious character from a common character. The elements of that culture are affections and duties, motives and convictions. The same strife between the higher and the lower nature which is begun in self-denial, is pursued in spiritual culture. The heart searcheth after the means of improvement and progress. And they are found near to us, in the lowly duties of common life, in the opportunities of a day, in the necessity which our uniform experience presents, for acting from principle, if we would act aright.

Self-culture in all its highest and most comprehensive processes, is the condition by which Christian elements of character are to be acquired. Of course virtues and graces, tastes and affections are to be valued and preferred in proportion to their relative excellence. Piety and love, which express the applications of the two great commandments are to be cherished, cultivated and manifested. He who is truly and earnestly pursuing these two processes of renunciation and attainment will acquire through his own experience a better knowledge of the elements of a Christian character, than any creed or covenant can teach him. The opposing systems, the controverted dogmas, the various usages and ceremonies of Christian sects will have but little importance for him and he will feel that there are two parties which he is to satisfy—God and his own soul.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

At the Meeting of this Board at Rochester N. Y., Sept. 12, the Thirty Fourth Annual Report was presented. We learn from it that the contributions in all the agencies during the year which closed on the last day of July were less than during the preceding year. The Expenditures for the year, inclusive of the payment of a previous debt, amounted to $257,247,25; the receipts amounted to $244,224,43, leaving on the first of August, a debt of $13,022,82. Grants from the Bible and Tract Societies, and strong appeals recently made have done much towards making up the deficiencies of the year. Five missionaries and assistants have died, and seventeen have been released from their connection with the Association; the number thus removed, exceeds by nine the number of the new laborers. The Association supports 26 missions, at 86 stations supplied by 131 ordained missionaries, 8 physicians, 15 teachers, 10 printers and binders, 6 male and 178 female assistants; making the whole number from this country 348, which is less by 8 than the number sustained last year; the Association has in its employ 130 native helpers and preachers. The number of their laborers the last year has been less than that of any year since 1831. The number of mission Churches is 62, with 20,797 members; not including some 'hopeful converts.' The seminaries, boarding schools and free schools sustained and taught by the missionaries is 639 numbering 32,000 pupils; 16 presses have printed works in 34 languages, amounting since the commencement of the missions to more than 442 millions of pages.

As we read with interest annually and monthly the reports of the operations of this great Missionary enterprise, we are led to respect the devoted and self-denying spirit which animates its supporters and its foreign agents. Few persons among us are aware by what means its funds are collected. We apprehend that no more impressive religious narrative could be written than one which should simply record the history of each donation, whether of the widow's mite or of the rich man's abundance, which finds its way into the treasury. What dear-prized indulgences, what needful comforts are sacrificed by some humble Christians, without a name, in our country villages, for the sake of sending the message of light and deliverance to the heathen. How does penury wring out its offering, and then threble it by the prayer of faith. And the foreign laborers too undergo hardships of which we can have but a faint conception. We know that there are many persons in the community who look with distrust upon the splendid establishment in Pemberton Square in this city, and number the salaries of its numerous home agents. But in our ignorance of their particular duties we will take it for granted that these agents are well employed, and their salaries fully earned. Our regrets, or rather our want of full sympathy for the Association rests upon the erroneous theology, and the mutilated Christianity which Missionaries offer to the heathen, and which we are fully persuaded embarrass all their efforts and lead to repeated failures. The success of Foreign Missions is most sadly disproportioned to the money and toil spent upon them. We believe the failure to be owing to the most unchristian views of the attributes and purposes of God which the missionaries attempt *in vain* to inculcate upon the heathen.

—

The British Bible Society has just presented to the royal library a collection of Bibles in 82 different languages, consisting of 119 volumes. It has issued during the last year 72,134 copies of the Scriptures, being an increase of 10,000 copies for the year.

—

Next to Puseyism, the most exciting religious topic in England now, is, the Secession from the Scotch Church. Messrs. Cunningham, Guthrie and Gray, composing a delegation from the Free Church, have held several crowded meetings in London. The Marquis of Breadalbane is their great champion. He has subscribed $15,000 and offers to give as much land as they will cover with Churches, and to cover the Churches with slates from his quarries. But few of the Scottish nobility are with them; the great majority being bitterly opposed to them. They expect to obtain a quarter of a million of dollars in London.

—

In Ireland the Roman Catholic population compared with the Protestant is as seven to one, while the Protestants own five sixths of the whole real property of the country. It is by force of the latter fact that the English Church claims the right of tithing a Catholic country for the support of Protestantism.

—

UNITY.—'An aged Churchman,' writing for the London Record, in speaking of the Established Church, says: 'I now find what was once *the* Church, divided into distinctive churches, differing in modes of worship, and, what is more awful, differing in essentials! split into two hostile parties in a fearful state of preparation, for . . . . . I dare not fill up the line.'

—

The Rev. Albert Barnes of Philadelphia has declined the Professorship in the Theological Seminary at Auburn, N. Y., which was recently offered to him.

—

Professor Park of Andover who has nearly completed his foreign tour is expected to resume his labors in November.

—

Rev. Theodore Parker of the Second Church in Roxbury having preached a farewell Sermon to his people on the 10th inst, has sailed from N. York for England.

—

The success which attended the application of the Roman Catholics in New York to control the public schools as far as they thought desirable, has induced them to petition the Common Council of the city of Newark, N. J., for a separate portion of the school fund; but their application has been refused.

For the Register and Observer.

BISHOP KENNETT TO DR. COLMAN.

The following is an extract of a letter from Rev. White Kennett, Bishop of Peterborough, in England, addressed to Rev. Benjamin Colman, first minister of the Church in Brattle street, Boston, dated July, 1716; from which it appears that the same tendency to revive Popish forms and pretensions, was as prevalent in the High Church, 127 years ago as at the present time.—After expressing a wish 'for the *union* of all Protestants, in some future age, when charity and peace shall prevail above interest and passion,' he proceeds:

'We have no great prospect, I confess, of such happiness in our Old England, where the spirit of dissension and faction, nay, of the utmost infatuation, has raged horribly, and is not yet cast out. I think I saw long since, that the beginning of this sorrow were the seeds of Popery scattered in the minds of common people, to smooth the way for a Popish Pretender. Noise and nonsense were very prevailing, and at last, the word given out was, *I had rather be a Papist than a Presbyterian*, and under this delirious cant, the poor souls were prepared to cry out, *the Church, the Church* as loud as if they had been in the streets of *Rome*.

'The people, in this ferment, were disposed to read and admire the daily pamphlets, thrown about to reconcile them more and more to Popery, under pretences of *divine* and *hereditary rights, uninterrupted succession, independent* state of the Church, the expediency and even necessity of *private confession*, the immediate effects of *sacerdotal absolution*, the *invalidity* of baptism and of Episcopal communion, a *Priest*, an *Altar*, a real *Sacrifice* in the Lord's Supper, a *middle* state of souls, no harm at least, in *prayers for the dead*, and many other devices, approaching as near to Rome as present shame and safety would admit. All these conceits, you well know, sprung as tares of the enemy, long after our blessed Reformation; and I think never appeared till a little before the beginning of the civil wars, under the influence of a Court, which had too much of the Popish Queen in it; and were now revived to serve no other purpose but that of the interest of a popish impostor. Only there was some difference in the times; for before those civil wars none ran into those notions but some of the warmer and ambitious *Clergy*; whereas now the *common people*, and the very *women* had their heads full of them. Under these delusions a multitude have been given up, alas! to many lies and to the practice of many Popish superstitions. Some would not go to their seats in the church, till they had kneeled and prayed at the communion table; they would not be content to receive the sacrament there kneeling, but with prostration and striking of the breast and kissing the ground, as if there were an *Host* to be adored; they began to think the Common Prayer without a sermon (at least afternoon) to be the best way of serving God, and churches without organs had the thinner congregations; even pictures about the altar began to be the *books of the vulgar*; the meeting houses of Protestant Dissenters were thought to be more defiled places than Popish Chapels. In short, the herd of people were running towards Rome without any foresight or power of looking backward. To this madness of the people was the rebellion (of 1715) owing; now one is quelled, the other will abate.'

For the Register and Observer.

CONVERSION.

'Scriptural conversion, in what does it consist, of whom is it required; what is its value, and by what means may it be effected?'

In discussing any question it is wise first to define and arrive at a clear understanding of its terms. What, then, is the scriptural meaning and what the popular meaning of the term 'conversion'? Conversion means, in common parlance, *change*—to convert means to *change*. The inspired messengers of God earnestly and constantly insist on the necessity and importance of *conversion*, and it behoves us to inquire into and ascertain the nature of the change which they thus insist on. The Savior and the Apostles frequently and earnestly urged the necessity of conversion. What did they mean by it? What is the change required? Conversion in its true and legitimate sense means the transition or change FROM *what we are* TO *what we ought to be*. It is a change which applies not to opinions only, and not to outward conduct only but to both, to every thing, in short, which goes to make up character. Whatever is wrong in one's opinions, principles, and affections, and whatever is wrong in one's habits of action should be corrected. This, and nothing short of this, is the change required. The character and conduct of each individual must be so 'changed' that the 'spirit of his mind,' the motives which control his conduct, and the tenor of his temper and of his life shall be in conformity with the will of God. The change needed or required in the case of different individuals will vary according to the sins of which they have severally been guilty or the faults which they respectively have need to correct. One man, for example, is avaricious; another is revengeful; a third is intemperate and irritable, another lets his tongue too freely publish the faults of his neighbor. Now it is obvious that each of these needs a conversion,—a *change* adapted to his own particular case. The temper or spirit of mind in which the change should be wrought is similar in all cases, but the nature of the change itself must vary according to the faults which are to be corrected. Each should review his life with a spirit of humility and of candor, and with the determination to correct the faults which he shall find. He is not to sorrow for his sins in a childish, whining and imbecile manner, but in a spirit of a manly resolution of amendment. The miser should relax his grasp of gold and learn to sympathise with and to *relieve* the distress around him. The revengeful man should curb his vindictive temper, and should learn to render good for evil, and in every relation of life to practice in the same spirit of forgiving mercy with which he hopes to be judged by his Maker. The sot should restrain his raging thirst and learn to abstain from that which irritates his temper and makes him a trial to his friends. There should be a spirit of humility in them all. There should in all be a willingness to review their past lives with an honest desire to discover and a stedfast determination to correct what has been amiss. A similar spirit should attend all in their work of conversion, but the nature of the change required is as multiform as the kinds of vices among men are numerous. But of what value is this change. Is it of sufficient importance and value to be worth laboring for? The value of conversion cannot be estimated by finite understanding. It is the turning towards God once more of feet which have long been going astray. It is the bringing into harmony and oneness with the wishes of God spirits which have been in long continued and habitual indifference, ignorance, or wilful disobedience in respect to them. The revelations which God has been pleased to make to our race have had this result, this reconciliation, this atonement for their object. To win men back to God was alike the purpose of the earlier revelations and of the Savior's life, instructions, death and resurrection. To convert men from folly to wisdom, from moral degradation to exalted virtue, from sin to holiness was the purpose, scope and plan of his mission. Let not finite wisdom presume to estimate the worth of a result which to *Infinite* wisdom seemed worth the expenditure of the blood of prophets, and Apostles, and above all of his Son! But of whom is this change (conversion) required? Suppose it be satisfactorily established that the persons whom Jesus and the Apostles addressed eighteen centuries ago did need conversion, does it necessarily thence follow that the human beings now in the course of their earthly existence stand in like need of a similar change? Or has the condition of the race so far improved as to render conversion in our day in many or in most cases unnecessary?

What is the condition of human nature as we find it existing around us? The powers and affections are all of them good, but they are blended in ill proportions. The love for earthly things is too strong—the love for heavenly things too weak.—This power, or passion, or affection, needs to be restrained, and that to be quickened to increased vigor and activity. This change in the relative strength of the different powers, tendencies or affections, common to human nature, is the 'conversion' required. It consists in coming back to the true path. Some have strayed from that path in one direction and some in another. The call to each is to retrace his own wrong steps, and come to the true path of a pious life. But to whom is the call addressed, of whom is the change required? It is required of all who have strayed from the right path, of all who have sinned, of all who in consequence of faults either of their own or of others, are in a bad moral condition or a false position in respect to spiritual things. Conversion is needed in the case of all whose moral condition is stained with guilt, and it is likewise and not less needed by those whose mental constitution is faulty. Mental peculiarities descend from parent to child, and it is as true now as it was when Moses received the commandments, that the iniquities of the father are in some sense visited upon the children. The iniquities of the parent descend and not merely rest upon but dwell *within* the child.

Strong passions may have been inherited or they may have been nourished up in the soul through the individual's own fault. In either case those passions need to be controlled or restrained, and the sinful habits to which they have led need to be changed to virtuous habits. If a person have a revengeful temper that temper needs to be *converted* whether he inherited it from an ancestor or whether by his own guilt he has nurtured it in his spirit. The circumstance of his father having had such a temper before him does not obviate the necessity of his using every effort to convert it into a spirit of forgiveness. His *penitence* may be in proportion to the instrumentality he has himself had in producing the evil, but the need of *conversion* depends on the extent of the evil itself irrespective of its origin. In answer to the question then 'of whom is conversion required?' we would answer. It is required of *all who have faults of character*, or even faults of mental constitution. No man liveth and sinneth not. This proposition has never ceased to be true. No man then is exempt from need of conversion. It is sometimes argued that children need no conversion. That their spirits are the handiwork of the Infinite One and of course are pure. Morally pure, no doubt, they are. No sin stains the soul till the light of moral responsibleness has dawned upon it and been abused. But mental peculiarities are transmitted from sire to son, and it is often the case that the individual may find low desires and burning passions within him, which no fault of his own has engendered. These may have come down to him from a previous generation but not the less for that do they demand correction. And the correction of faults whencesoever those faults may have been derived may fitly, and as we believe in accordance with scriptural usage of language, be termed conversion. Repentance is one thing; conversion is quite another. We can repent only of our *own guilty* conduct, but we can be converted from faults of mental constitution which have come down to us through by-gone generations. We can feel remorse, *penitential* sorrow only for our own moral turpitude, but we can earnestly desire and strive for conversion from faults of mental constitution entailed upon us by guilty predecessors. No man liveth and sinneth not. So was it said eighteen centuries ago and so with equal truth may it be said now. Little children alone are free from guilt, and even they are inheritors of imperfections from vicious parents, or from those still farther in advance of them in the line of generations. And these imperfections require their own effort as well as the effort of those whose province it is to educate them, to work a cure, a *change*, a *conversion*. At what period in the child's life moral accountability begins to be felt, it is difficult to know. It begins in some minds no doubt much earlier than in others. But until the mind has the moral sense awakened within it, it can have no moral guilt, can feel no remorse, can need no repentance. Nor can it be reached by appeals on the ground of right and wrong. It is in vain to appeal to feelings and principles of the child's nature, which as it were have not yet been born. Until the moral sense, the conscience, the principle which distinguishes between good and evil has been born into the child's nature, that child is not morally accountable and cannot be influenced by moral motives. The child cannot be a pupil for moral training till the birth of the moral sense in its soul takes place. But as soon as a conscience or a sense of right and wrong does spring into being in the juvenile soul, then is the child an accountable being, capable of virtue, liable to sin, susceptible to moral influence. Conscience, for such we prefer to call this 'candle of the Lord' this heavenly inner light—conscience at first perhaps may shed but a faint and glimmering ray upon the pilgrim's pathway, but the appeals of worthy teachers, the influences of a truly Christian education may augment that life till it shall guide him through life in the heavenward path.

A. C.

For the Register and Observer.

NEWS FROM THE CHURCHES.

The general and quiet observance of the Sabbath, is one of the beautiful characteristics of New England Society; and it is among the most gratifying circumstances of the day, that this conservative and soul-uplifting habit inwrought by our puritan fathers, has been retained so universally by their descendants. A Sabbath morning in the country is a great luxury to the devotional mind. All is still, quiet and subdued. Not a vehicle in motion. Not a rake or fork bestir the new mown hay; and when the hour of worship has arrived, all are prepared, neatly clad, and with pleasant faces, move gently forward some from a distance of three, four or five miles, to the consecrated place of their devotions. Such a scene cannot be contemplated, without the highest and best emotions. It seems to say, from the congregating multitude, 'A day *in thy courts* is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness.'

On Sunday last we were exhilarated and refreshed by such a scene at Walpole Massachusetts, a pleasant and growing town about twenty miles south of the city. The day was lovely, and it was soon manifest that this was one of those people where the Church-loving and Church-going habit had been preserved with great fidelity to the early customs and feelings of their ancestors. There are three Churches in this town of 1600 population, of which the Unitarian is much the largest and best. The edifice is new. Externally it is a fine wooden building with a tasteful spire; and within, it has sixty or seventy pews on the floor, besides those in the side galleries. It is finished within with perfect neatness and simplicity. The attendance was large through the day, and in the afternoon the number was not less than 400. Its former Pastor was Rev. Mr. Storer, now of Syracuse. Its present one, Rev. J. M. Merrick, was installed here about four years since. He preached in the morning from Acts 2, 46, 47. 'And they continued daily with one accord in the temple, &c.' The subject, was the causes of apathy among Christians at the present day in contrast with the early Christians. *First*, Worldliness, love of pleasure, wealth, &c. *Second*, Ignorance of the worth and beauty of Christianity so long disfigured by false doctrines and repulsive associations. *Third*, The want of a comprehensive and clear knowledge of the blessings which result from Christianity; and *Fourth*, Because of the quiet and tranquil possession and enjoyment of the Bible, the Church, the Altar and the Ordinances. The Discourse was characterised by thought, learning, earnestness and eloquence. All the services were more than usually good and acceptable.

In the interval, the Sunday School of the Society was assembled in the body pews, while a large proportion of the parents remained and occupied those on the sides. The School has 80 pupils and 16 teachers. Freeman Clark, Esq. is its present Superintendent. On this occasion it was addressed by the Agent from Boston. It is a prosperous school.

In the afternoon, the ordinance of Baptism was administered to five children—two infants, and three older boys. It was a noble sight to see parents of the highest character and respectability advancing in view of the whole congregation, and offering their little ones at the baptismal font to the service of Christ and the Church. The Pastor explained the nature of the ordinance, and the obligation it imposed, administered the rite, and dismissed them with a pastoral and devout blessing. The further services were addresses to parents on religious education, and to teachers on their duties, encouragements and rewards.

At five o'clock, a third service was held at a village three miles from the centre, where, from the distance and other circumstances such a service is desired by the people. It is held once a month in the District School House. The Pastor preached from Acts xxiv. 25. 'Go thy way this time.' It was a practical, strong and affectionate appeal, not to delay the work of religion. Fifty or more were present, and the audience were attentive and deeply impressed. Mr. Merrick is evidently much engaged in his work and brings to it talents, learning, persuasion and eloquence. His Church includes in its numbers one quarter part of the whole Society.

P.

For the Register and Observer.

THOUGHTS ON PEACE AND WAR. NO. III.

In the present state of the world, is any defensive war compatible with the full influence of Christianity on the hearts of those, by whom it is waged, supported or encouraged?

Many professors and teachers of the Christian faith seem to hesitate little in saying, yes. Indeed, it is often said without qualification, and that by men in high repute, that 'defensive wars are justifiable.' As a universal, or even a *general* proposition, this is one of the last, to which I could possibly give my assent. The epithet *defensive*, in this application, if not infinite in comprehension, is one of the most vague and indefinite in the whole compass of language. Defensive of what? of life, liberty, home and conscience? or of a few paltry dollars, or a fantastic point of honor? How many defensive wars, so called, have been waged and prosecuted for years, for no better reason than that which has prompted the private duellist to send a challenge; because one bearing the name of gentleman has, either from negligence or design, trod on his toes, jostled him in a crowd, or given him a hard name, which he really deserves? The term defensive, if introduced in a universal proposition, requires definition. I prefer, however, the question at the head of this article: Whether *any* defensive wars are, in the present state of the world, consistent with the full influence of Christianity on the hearts of those, by whom they are waged, supported or encouraged? Ought we to resort to such means of defending property, or life? Is it consistent with the high object proposed in the gospel, the moral redemption of the world?

Comparatively few of those who bear a Christian name, will give a negative answer to interrogatives like these. A far greater number will attempt to justify the defence of property by bloody and expensive wars, *even though the property in dispute be of a small amount.* They apologize for it on the ground of an assumed necessity. If, say they, we do not repel aggressions, we invite them. If we allow ourselves to be plundered of a little, there is no telling where depredations or encroachments will end. We must cultivate a martial spirit—we must let other nations feel, as well as see our power, in order to secure their respect, and be safe from their hostile attacks.

In reply to every thing of this kind, I would ask, what do arguments like these amount to? what but groundless assumptions? When or where have adequate experiments been made, to prove that brute force alone can secure a nation against foreign outrage? When was it demonstrated that war is the best means of securing peace, and promoting harmony, and mutual beneficence among the nations of the earth? Where shall we look for the happy fruits of war? for the rich harvest of good, which ought certainly to have been produced by the deluges of blood which have been given for the boon?

I shall not inquire whether wars were *ever* necessary, or productive of more good than evil. Let it be granted that, *in early* ages and barbarous countries, they have been indispensable to the safety of the better part of mankind. It will not follow that they are so in the present state of Christendom. Adults are not to be treated like children; nor are those who are susceptible of the high influences of Christianity, to be dealt with like those, in whom neither reason nor religion has advanced beyond the dawn. The question I wish to discuss is not a mere speculation. It is one of practical moment to ourselves; to civilized nations, to Christians of the nineteenth century. Is brutal violence indispensable in securing mutual justice among Christian nations, and how long is it to continue so? When are we to renounce our chief reliance on the means employed by wolves and tigers, and substitute those which belong to men as men, and still more to Christians, so long as they dare pronounce the name of Jesus even in a whisper? When shall we make a fair experiment of other means, and especially of the artillery and fortifications of the gospel?

In reply to the foregoing interrogations it may be said, 'We always *do* negotiate. We expostulate with those who do us wrong, and repeat our expostulations before we resort to arms.' This indeed is generally done, and frequently with final success; and who knows that remonstrance and negotiation would not always be successful, were they rightly conducted? If we would try the strength of moral weapons, we must, for the time at least, lay aside our swords and our military dress. We must not display even at a distance our armies, our navies, or our munitions of war. We must confide solely in appeals to the generosity or justice of those

we address, or at least in their regard to an honorable standing in the society of nations. If a dog bark or growl at you, it will not render him more quiet to brandish your cane at him. As little will menacing words or airs procure justice from men in their individual capacities, who are predisposed to infringe on our rights. Unless we are decidedly stronger than they, we must appeal not to their fears, but to their nobler feelings, which, though suspended for a time, we may hope to restore to that predominating influence which will secure us from farther aggressions.

Does any one ask, would you cease to build or repair fortifications, to manufacture arms, to enlarge the navy, and to train men for actual war? Without fear of the reproach I may incur, as a visionary or fanatic, I answer, yes. Till we have done with war-like preparations of every name and kind, we shall never know the efficacy of other means of national security, we shall never learn what I believe to be a lesson of eternal truth; that the gospel of Christ is 'the wisdom of God and the power of God,' to national, as well as personal salvation. So far as I know, the only fair and full experiment which has ever been made of the efficacy of peaceful means for preserving peace, was that of William Penn; which was entirely and unquestionably successful. Give me from the outset invariable justice, irreproachable honor, and open-hearted generosity in the conduct of rulers and citizens toward foreign nations, forbearance under injuries and affronts, and such meek, but earnest and persevering remonstrance, as properly belongs to man addressing himself to man, and, though we had not a fort in our harbors, a ship of war on our waters, nor a musket in our arsenals, I should feel more secure against foreign aggressions on person or property, than I should with all the armaments which could be produced and sustained by the most ample revenue we could command. If martial force affords any protection from foreign wrongs, it is, I think, more than balanced by the exposure of property and freedom to that party despotism, which is, perhaps, inseparably connected with the spirit of war.

After all that civilization, science, and Christianity have done in reforming the sentiments and feelings of mankind, I have little faith in the uniform justice of any nature or government on the face of the earth. Some may be generally upright in their intercourse with other nations; but their moral discernment is often obscured by what is called patriotism, which, as generally understood, is only an extension of party spirit; and that again a modification of private selfishness, and frequently of the most ignoble kind. Still the cause of impartial justice is gaining ground throughout the Christian world. In every nation, with which we have much connection, many voices are raised against every invasion of foreign rights; and those voices are continually increasing, both in number and strength; raising such remonstrances as will eventually prevail, if not rendered ineffectual by the voice of war from those who suffer wrong. Should we renounce our martial system, and trust entirely in moral force for security against foreign aggressions, our citizens might perhaps be occasionally plundered of some property, which must be compensated from the public revenue; but is there any probability that this would amount to a tenth part of what we annually expend in preparations for war, even in time of peace? to a tenth part of thirteen, sixteen, or twenty millions of dollars!

I think it not probable that, if left to a moral defence alone, many would suffer the loss of either life or liberty by foreign aggression; if in some instances this should happen, it would hasten the final triumph of justice and peace. Martyrdom quietly endured is proverbially among the most effectual means of promoting the cause, in which it is suffered. What true disciple, then, of him 'who died the just for the unjust,' would not be a martyr for that universal and perpetual peace, which it is the object of Christianity to establish? But, it may be replied, 'We must defend our national honor, which would be lost, if we allowed ourselves to be pillaged even of our property.' What *is* this honor? How does it differ in principle from that of the duellist, the lion, or the mastiff? What resemblance does it bear to the glory of God, which consists chiefly not in the display of power and vengeance, but in the manifestation of mercy and forbearance, even to those who least deserve it. Let every Christian, let every *man*, who would maintain the honor of that name, answer these queries. Remote as we are from the most powerful nations, and boasting as we do of an extensive country, a great and increasing population, and of inexhaustible resources, if we had the magnanimity to take the lead of all other nations by setting an example of entire confidence in moral power, it would sooner or later clothe us with a glory, incomparably superior to what would arise from all the bloody victories, achieved for the last two thousand years, could all their glories be combined in one.

S. W.

RECENT PUBLICATION.

A Discourse preached to the North Church and Society, Salem Mass. August 20th, 1843, the Sunday succeeding the death of Hon. Benjamin Pickman. By John Brazier, D D., Pastor of the North Church and Society, Printed by Request, not Published. Salem: Printed at the Gazette Office.

We trust we shall not be considered as violating the caution on the title page of this 'printed' Sermon, by referring to it in our columns. Independently of its just and appropriate notice of a worthy man, and the interesting sketches of his life and character contained in a note at the close, it is a valuable Sermon on an important subject. The text is from Titus ii. 7. 'In all things showing thyself a pattern of good works.' The object of the Sermon is not so much to urge directly the duty of showing oneself a 'pattern of good works, as to speak of the '*under-estimate of the importance of our influence as individuals*' which prevails, and by setting forth the evil and unsoundness of this estimate quicken the sentiment of individual responsibility. To do this is the great thing to be accomplished. Every man should be brought to feel his importance and his responsibility. Let the two grow together and they can never be too strongly developed. To speak phrenologically, large self-esteem is no evil if it be connected with large conscientiousness.

The following passage describes strongly the influence for evil which all may exert, and to some extent often thoughtlessly do exert.

'I have spoken of the beneficent influence which it is in the power of individuals to exert. I only add in further illustration of the subject, that the power of this influence when directed to evil, is far greater. And the reason is obvious. It is much easier to destroy than to create, to pull down than to build up, to inflame the passions of men than to control them, to spread calumnies than to live them down, to condemn and neglect good objects than to advance and support them. The triumphs of wickedness, however disastrous in their effects, are easy in the achievement. Thus it is, that bad individuals in all ages, have raised themselves to a 'bad eminence,' excited a popular fury which they have directed at will, overturned altars and thrones, broken in upon all the peaceful and regular habits of a people, driven them out by myriads to fight the battles of an unscrupulous ambition and lust of sway. Thus it is, that a few unprincipled men gifted with extraordinary genius, and exulting in a satanic power of derision and ridicule, have been able to 'make the worse appear the better reason,' to break up or poison the fountains of religious faith and hope, and to send a deadly blight of scepticism over their own and succeeding generations. The same fact is, every day, illustrated in common life. Wily, smooth and glossy hypocrites, for the furtherance of their own selfish purposes, may covertly sow dissensions in social circles, break up ancient friendships, and plant roots of bitterness and discord in peaceful and united communities. And even without an outright sinfulness like this, the tone of religious and moral sentiment, the salutary customs of society, the present and future well being of numbers, may be deplorably debased and injured by the comparatively venial offences of the careless thinking, the careless speaking, the careless living, the careless example of a few individuals. Thus it is that the influences of the conduct of every person will extend far beyond himself. No man *can* live for his own purposes alone. He must exercise an influence over others whether he desire it or not. In an important sense we are each of us our 'brother's keeper.' God has placed us here not only to act, but to be mutually acted upon. He is declaring to us in a thousand unearthly voices, 'lo, ye are brethren.' He has given us a common nature, common sympathies, common duties, a common destination and a common hope. He has bound each to all, and all to each, in a common dependency. The eye, in the words of St. Paul, 'cannot say unto the head, I have no need of thee; nor again the head to the feet, I have no need of thee.' He has implanted in our minds a strong and almost irresistible propensity to imitation. He has placed us in those tender and intimate relations of life which make us peculiarly dear to each other. Each is a parent, or a child, or a husband, or a wife, or a brother, or a sister, or a friend, or a neighbor, or a citizen; each, at least, is a member of the divine government, each is one whom Jesus came to seek and to save, each in a word, is a human being, and by the very constitution of his nature therefore, what he, as an individual, *is*, and what he does, and what he appears to be and do, will operate with good or bad effect upon those around him.

And it is a solemn thought by which this conclusion is yet more strongly enforced, that this influence, whatever it may be, does not cease with its immediate agency. Our example does not terminate with our lives on earth. It will outlast us. It will be yet going on its mission, blessed or unblessed, long after we have gone to our final account. Nay it stops not even here. Those whom we have thus influenced, will, in their time, and in like manner, influence others; and thus a single act of ours, however thoughtlessly committed on our part, may be productive of good or evil, in time and in eternity, to multitudes yet unknown.

And there is another thought of a more concerning import still to be taken in connection with this view of the subject. It is that our individual influence is to be regarded as a trust, not as a gift which we may accept or not, employ or not, as we may choose; but it is a *trust*, which, whether it be small or great, direct or indirect, positive or negative, good or bad, emanating from a high station or from a low one, it is still a trust, for the due use of which, we shall be responsible at the tribunal of our God. However unimportant, therefore, it may be in itself, it is of unspeakable concern to us, since it makes an essential part of that record to which we shall be held ultimately to answer. Thus and so true it is that 'one sinner destroyeth much good.' And if he have the common seriousness of human nature, if he have any religious sense of his accountableness as a moral agent, how appalling must be his reflections when life is drawing to a close, not only in the recollection of his own personal sins both of omission and commission, but of that unknown, unmeasurable, inappreciable evil, which through them, he has caused others to commit, and in which he has thus been made a partaker, and for his agency in which, he is strictly responsible hereafter.'

We had marked for insertion a passage from the sketch of the character of Mr. Pickman, but are obliged to omit till next week.

CONVENTION AT PROVIDENCE.

At the close of the semi-annual Convention of Unitarians held at Worcester last October, the subject of another meeting was referred to a Committee, consisting of Dr. Thompson, Mr. Palfrey and Mr. Hall. In accordance with the opinion of that Committee, confirmed by a recent request of the Council of the American Unitarian Association, a Convention is now appointed to be held in Providence, R. I., beginning on Tuesday, the third day of October next.

The meeting will be opened by public services on Tuesday evening. On Wednesday practical discussions will occupy the day, to be closed by public worship and the Lord's Supper in the evening. On Thursday the discussions will be continued as the time of the brethren may allow.

Ministers and laymen, desiring to attend this Convention, are invited to come on Tuesday afternoon to the house of E. B. Hall, when arrangements will be made for their accommodation as far as practicable.

Dr Dewey, of N. Y., will preach at the opening of the Convention, Tuesday evening; and it is expected the Rev. Mr. Putnam of Roxbury, will preach the following evening. EDWARD B. HALL.
SAMUEL OSGOOD.

Providence, Sept. 5, 1843.

BELVIDERE ACADEMY.

The undersigned acknowledges the receipt of the following sums in aid of this Institution through Rev. Charles Briggs.

From Rev. Wm. L. Stearns of Rowe,	$2 00
From a Friend to the West, in Brooklyn, N. Y.,	2 00
From a Country Clergyman,	2 00
From Brooklyn and New York, through George E. Cook, Esq.,	52 00
From Rev. E. B. Hall of Providence, R. I.,	5 00
	$63 00

ARTHUR B. FULLER,
Principal of the Belvidere Academy.

OBITUARY.

For the Register and Observer.

LUCY P. WHITON.

On Monday evening, Sept. 4th, Lucy P., wife of David Whiton, Esq., and only daughter of Joseph H. Dorr, Esq., 27.

When those whom we have respected and loved are taken away by death, there is unspeakable comfort in the thought that they have been removed by a wise providence to a brighter and happier world, and yet, consoling as this is, there will still be a feeling of sorrow overshadowing the minds of those who are left behind. It is thus, with mingled feelings of joy and grief, that we think of one whose name is written above.

Those who loved her in her life, must mourn that they can see no more a friend whose winning manners and kindness of heart and purity of character endeared her to all by whom she was known.

The home where she was looked upon with the deepest affection, can never again be cheered by her presence; and the many who sought and cherished her friendship can no more behold her sweet smile or derive pleasure and profit from her society. Yet the recollection of her character will throw a sanctity over the home from which she has been taken, and the influence of her quiet and beautiful life will linger long around us like the beams of the setting sun.

We would not willingly speak here one word of exaggerated praise. We would briefly recall some of those traits which gained and deserved our respect—and lay upon her grave one simple tribute of affection.

There was in her character a constant sincerity. She cared not to say less than she felt—she wished not to say more. There was in all her doings a transparent simplicity—and in all her remarks a perfect candor. In connection with her religious experiences she had nothing to conceal—and to her friends she opened her mind with the frankness of a child. One was compelled to feel that in whatever she said all was sincere.

In the bloom of life, she had yet known much physical suffering, and through protracted sickness and frequent distress, she retained remarkable cheerfulness and resignation. No murmur of complaint passed her lips. Through her keenest trials she was patient and calm. Those who saw her in her sick chamber will remember how peaceful she seemed and with what a mild composure she conversed with those around her. Her calmness and cheerfulness had been manifest from her childhood, but as the foliage puts on a new beauty when touched by the frost—so did these traits shine forth more brightly in the days of her suffering.

Few knew better than she did the holy duties of a sister, a daughter and a wife. Of her character as manifested in these domestic relations we feel that we cannot here properly speak. Her modest usefulness, her conscientious integrity, her substantial worth were best known, to those who knew her most. Her friends will cherish the recollections of that filial tenderness with which she watched over a sick mother, and by which she sweetened the last moments of a life which she had always sought to make pleasant. When that beloved parent was called away—the daughter met the blow with Christian calmness—while living she cherished the memory of her goodness and has now gone to meet her in that world where there is no more sorrow and no more death.

She conversed upon the subject of her departure with entire confidence. It was the chosen subject of her contemplation, and having made it the theme of her thoughts, she was also ready to speak of it to others, and while her friends could not without pain surrender her, she could look upon the change which was before her, and encourage her friends to meet calmly their trial. She thought more of their sorrows than her own. She was willing to go—and felt that 'to die, was gain.' It is well with her. The gates of heaven have been opened and she enjoys the friendship of angels and spiritual communion with the Son of God. What exalted pleasures may now be hers! and how devoutly and earnestly should we strive to be prepared for the same change. W.

GENERAL INTELLIGENCE.

Melancholy Shipwreck and Loss of Life.—The sch Zenobia, Capt. Owen, arrived at this port on Sunday from Baltimore, reports having experienced very heavy weather. On Thursday, Sept. 8th, sea time, Samuel Maffit, seaman, of Dorchester county, Maryland, was lost overboard from the flying jibboom. Every effort was made to save him, but the wind blowing heavy at the time, it was impossible, and he sunk in a few minutes.

On the next day, Friday, Sept. 9, the wind blew a perfect hurricane. At 10 o'clock A. M., the sch Susan, or Sally, of Bath, run down upon the Zenobia, with a signal of distress flying, and hove to about two hundred yards to windward. At the same time it fell calm for three or four minutes, when the boat of the distressed vessel was lowered, but the wind at the same moment shifting from the southeast to north brought the Zenobia to the windward of her. The helm of the latter was immediately put up with the intention of running under her lee, but when within fifty or seventy-five yards of her, on her weather quarter, the boat shoved off, and was at once capsized with her crew of five or six men. The captain of the Zenobia, as he had no sail on his vessel, immediately put his helm down, and brought her to by the wind, but by this time the boat was about forty yards to the windward, keel up. Three men were ho ding on by her, and two more were swimming. Every exertion was used to get to the windward of them, but it was impossible before they had all gone down. The schooner sunk in about thirty minutes after the boat left her, in seven fathoms of water—Cape May bearing N. W., distant, as supposed, about fifteen miles. We are indebted for these particulars to the officers of the Zenobia.—*New Bedford Reg.*

Acquittal of Jacob Shipman.—A New York paper says, it will be seen by the report of the trial of this man, charged with embezzlement and grand larceny in appropriating $15,000 in gold belonging to the Union Bank of this city to his own use, that he has been acquitted, the Jury returning as a verdict that 'the offence was not committed within the jurisdiction of this State,' on the ground that the intention to appropriate the money to his own use was not conceived until after he had arrived in Philadelphia.

Daring Theft.—The pocket book of Mr. Joab Bartlett, was stolen from him on Saturday last, at or near the Framingham Depot, while the train from Springfield was making its accustomed stop. It contained a $1000 bill of the State Bank, Boston, and other bills, to the amount in all $1115, besides valuable notes of hand and papers. The pocket book with its contents, excepting the bank bills, was found soon after near the Depot.—*Boston Daily Adv.*

Another.—We learn that while Mr George P. Wallis was standing on change, on Saturday last, he had his wallet stolen, containing nearly $1000.

A Distinguished Visiter.—Marshal Bertrand, one of the warmest friends and most distinguished Marshals of the Emperor Napoleon, is now on a visit to New Orleans. He arrived there on Thursday week from Havana, accompanied by his son, and is expected to remain but a few days. In chronicling this event the 'Tropic' says—

'France boasts, in all her long and high array of noble sons, few that have achieved a prouder distinction than the time-honored veteran, who, crowned with years and honors, now moves in the midst of one of the greatest cities of the Western World. He is one of the few survivors who performed a conspicuous part in the stirring events which marked the early part of the present century—events that dazzled and astounded the whole civilized world. The bosom friend of Napoleon, he followed the eagled banners of that extrordinary chief from the moment of his elevation to his fall. In battle brave and impetuous, in council cool and wary, he adhered to his great leader with unalterable affection throughout his long and brilliant career; and when the star of his glory was quenched in rayless light upon the fatal field of Warterloo, 'faithful among the faithless' stood the gallant and battle-worn Bertrand.

'When he who had 'made thrones his playthings and kings his puppets' was exiled to his ocean-girt home, among the long-tried followers who accompanied him on his last march, the Marshal Bertrand stood conspicuous. In all of his long exile he clung to his fallen chief with a devotion which never faltered, until the object of it had surrendered his great soul to the God who gave it.

'The visit of such a man to our city cannot fail to excite the livelest gratification with all who admire the many noble qualities concentrated in the person of Marshal Bertrand, and we feel well assured he will be treated with all honor and attention by the citizens of New Orleans.

The Great Steamer.—Mr. Weed in a late letter from England, says:

I have been around, on board, and all through the Steamer Great Britain, now riding with her six tall masts, and her enormous hull, in the British Docks. She is indeed a marine monster. All descriptions fail to convey adequate conception of her vastness. Prepare yourselves if she reaches New York for a surprise. Her model is fine—and as far as I can judge her proportions are good. If a vessel can ride on two waves instead of one, she may answer, but to my mind she seems too long, when her head goes down with one wave, to recover before the next breaks over her. But my judgement in such matters is good for nothing in comparison with those who ought to know. I am told that Capt. Hosken, who is to command her—has great confidence that she will take to her element kindly. She is to be propelled by an Archimedian Screw attached to her stern. This contrivance looks wholly inadequate for moving such a monster, and I shall be certainly disappointed if in this respect there is not a signal failure. The Great Britain is 223 feet long, 50 feet in breadth, 33 deep. She has 26 State Rooms with one bed, and 123 with two beds—and has an engine of 1000 horse power. She is expected to leave for New York early in September.

Calico Printing.—A correspondent of the Rochester (N Y.) Democrat, who writes from Providence, R. I. gives a brief and interesting history of calico printing in the United States. The first effort of the art was made by a company in Taunton, in this State, in 1825, when calicoes were from three to six times their present price. This pioneer enterprise failed, but was soon after succeeded by others, with better success, in Fall River. The gradual decline of duties on foreign prints after 1832, affected the prosperity of the American works but they took a fresh start under the last tariff. The revival of business has given them new vigor, and the number of machines now in operation is one hundred and twenty. In 1836, over 150,000,000 yards of calicoes were imported. Last year the importations fell off to 15,000,000 yards, while the American prints made in 1842, reached the enormous amount of 158,028,000 yards, worth $14,000,000. The capital employed in all branches of the business is not far from $8,000,000. The tables are now turned, and instead of importing, the United States are beginning to export calicoes. In quality the domestic article will fairly compete with the foreign

Manufacture of Steel Pens.—In the first place, flat sections of steel are cut out, of the shape required, by a stamping press; they are then placed under another press, which pierces the holes and cuts the slits; and they are then struck into their convex shape by a third press. They have then to be polished and tempered, which is managed in a peculiar apparatus, called emphatically, 'The Devil,' consisting of a fly wheel and a box, in which the pens are placed, and to which a motion is given, resembling that exhibited in shaking materials together in a bag. This motion is continued for eight hours, when the pens are found to be completely deprived, by their friction against each other, of any asperities which might have existed on their edges, and which, though invisible to the naked eye, would have obstructed the free passage of the pens. After this process, they are tempered in a box, shaken, and brought to a blue color, being carefully watched, and the heat lessened whenever a shade of yellow is observed on their surface. The split is then completed by touching the sides with a pair of pincers. Some idea may be given of the greater rapidity with which steel pens are made than the quill, when we state, that of the latter an expert pen cutter can only make six hundred a day; whilst with the recent steel pen machines, as many may be made in a single hour with the greatest ease. The steel of which these pens are made is frequently alloyed with some other metal, in order to improve the elasticity and in some cases to prevent rust, but the steel alone employed in this country for making pens, amounts to one hundred and twenty five tons annually, which is equivalent to about three hundred millions of pens! a number employing such an immense amount of labor and ingenuity, as to be scarcely credible, did not the Parliamentary returns attest the fact.—*Alderton's Treatise on Pens, Ink and Paper.*

Military Force on the Frontier.—The U. S. troops on the Maine frontier at Forts Kent and Fairfield, have recently been recalled. The impression at Bangor is, that the importance of this force is not fully understood at Washington. A large meeting was called therefore on Saturday evening, in that city, to consider the subject.

Gov. Kent presided, and made a short statement of the importance of this force in preserving the peace, and protecting the Madawaska settlers, whose good will towards their new government ought to be conciliated if possible. Several gentlemen followed with statements of facts and reasoning on the subject, and the meeting appointed a committee to draft a memorial to the President, requesting that the troops might remain in their post. We notice as among the speakers, Col. Parks, one of the most influential members of the democratic party, and Mr. Allen, the Whig member of Congress from the Bangor district. These gentlemen are both on the memorial committee. The meeting adjourned to meet on Monday evening next.—*Daily Adv.*

The Equinoctial Storm in Washington, D. C. on Friday last, caused damage to buildings, trees, &c. About 4 o'clock in the morning, the wind blew from the south with so much violence, as to throw over a frame building now in the course of erection for Mr. Daniel, on G street, between Fourth and Fifth streets. By the violence of the storm, the east gable of a brick house now building for Mr. Isaac Clark, on H street, near Seventh, was thrown down, and in its descent fell through the roof of an old frame building immediately adjoining, which was tenanted by three females of the name of Schofield, who, with a boy, also sleeping in the upper rooms, escaped almost miraculously from destruction. It appears that the bricks were checked in their descent by the roof of the frame building; so that the females had some warning of their danger as they lay in bed. The bed on which two of the females slept in the front chamber, was, however, covered with nearly half a ton of bricks and mortar; and yet, strange to say, the females were able to extricate themselves from the bed with only slight injury. The boy, who slept in another bed in the same room, remained a quarter of an hour under the bricks and rubbish before he could be extricated; and this was happily effected by the intrepidity and humanity of a neighbor named Redding, who promptly stepped up to his relief. We understand the poor boy is very much bruised, but has escaped without broken bones.

The trees in the Capitol grounds, in Sixth and F streets, as well as in other parts of the city, have been uprooted; and in the neighborhood much injury has been done to fruit trees, corn-fields, &c. The storm was one of unusual violence.—*National Intelligencer.*

Bowdoin College.—We understand that the ensuing term will commence on Wednesday, the 4th of October, instead of the 27th of September, in order that the new building may become perfectly dry before it is occupied. Candidates for admission into College will be examined on the following day, Oct. 5.—*Portland Adv.*

FOREIGN.

Sixteen days later from England.—The British Royal Mail steamship Caledonia, Captain Lot, arrived at East Boston on Wednesday morning at 6 o'clock.

Liverpool papers to the 5th, and London to the morning of the 5th inst. have been received.

The Caledonia experienced some rough weather, but made, on the whole, a rather pleasant voyage.

The new steamship, to take the place of the Columbia, had been contracted for at Greenock.

The London Money Market remained about the same.

The Acadia, on her passage out came in contact with the barque Merchant, of Newport from Amsterdam, which sunk in 45 minutes, but the crew and passengers were saved and taken to Liverpool.

The British Parliament was prorogued on the 24th, by the queen in person. It is generally conceded that the measures of the session have not added any thing to the strength of Sir Robert Peel's Administration.

The affairs of Greece appear to be in a most deplorable condition. So heavy are the exactions of government that they amount almost to a prohibition of trade. The people are absolutely in want of bread, and a letter from Athens says they are worse off than during their struggle for independence.

There are reports via. Constantinople of another rebellion in Servia, but it is not credited in the French papers.

Father Mathew has had a most triumphant time of it in England. It is estimated that over a million of people have taken the pledge within the last two months.

MARRIAGES.

In this city, Mr Geo. R. Field, of Hartford, to Miss Almira H daughter of Thomas Mickell, Esq. of Boston; Mr Amariah Leland to Miss Martha Anderson; Mr John E. Shaw, of Charlestown, to Miss Eunice M. Beaman, of this city.

In this city, on Tuesday evening by Rev. Mr Barrett, Mr Franklin Blanchard, of Palmer, to Miss Sarah S., daughter of Thos. Blanchard, Esq. of Boston.

DEATHS.

In this city, on Tuesday evening, Mrs Mary Parker, wife of Mr Samuel D. Talbot aged 23, and daughter of C. S Fowle; 14th inst. William Paige, youngest child of Mr John B. Joy, 21 mos.

In this city, Mrs Elizabeth, widow of the late Russell Sturgis Esq, 88.

Sept 16th, Edwin E. Allen, son of the late James Allen, Esq., aged 21 years.

In South Boston, on Tuesday, Sept 19th, Frances W., wife of Charles D. Strong, 33.

In Cambridge, 16th inst, Mary W., daughter of Charles C. Mead, 7 mos.

In Chelmsford, Mass, Sept 10, of consumption, Mrs Lucretia C. Barry, 24, wife of Wm. Barry, of Boston. [Hallowell, Me, papers please copy.]

In Leominster, Sept. 14th, of consumption, Mr George W. Willard, 29 years, late of Charlestown, Vt. [N. H. papers please copy.

On board bark Smyrna, on the passage from Laguna to New York, Mr C. Wyman, 2d officer. He fell into the hold, 21st July, and was so much injured that he died in five days after.

FOR $1,50 A REAM—Ames' Ruled Letter Paper, a superior article. Also, a superfine article of Letter Paper for $2 a ream—may be had at W. CROSBY'S & CO, 118 Washington st. s16

FRESH GOODS.

B. L. MIRICK & CO, 175 Washington st. have opened a large assortment of new and desirable goods. His stock of Silks, Shawls, Alpines Mouslin de Laine, Chusans, Alpaccas, Eolians, French Merinos, English and German do—Prints, and all kinds of domestic goods, is very large, and selected with great care. Many of these goods were purchased in the auction rooms of New York and Boston, and will be sold at the lowest cash prices. Their motto is

"Quick turns and small profits."

The patrons of this paper are requested to call and examine this stock. tf s23

THE CHILD'S FRIEND.

JUST PUBLISHED by L. C. BOWLES, No. 118 Washington st., The Child's Friend, designed for Families and Sunday Schools. Conducted by Eliza L. Follen.

No 1 for October—Contents.

To Children.
What is the World made of.
Prayer—Pie Nic at Dedham.
A True Story.
The Heritage.
Methusaleh and Arak.
The Truly Great Man.
Jesus and the Dove.
Arabic Proverbs.

"This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul."

It will be published on the first of every month—each No. containing 36 pages, 12mo—price $1,50 per annum, payable in advance. s23

VALUABLE RELIGIOUS WORKS—Furness' Family Prayers, 2d ed; Brook's do do; Farr's do do; Dr Gannett's Religious Consolations; Dr Parkman's Offering of Sympathy; Burnap's Lectures to young men; do. do on the sphere and duties of Woman; The Sermons of John Emery Abbot, 12mo; do of Rev. A. A. Abbot, 12mo.

Sacred Paths; Divine Life; Dr Ware's Inquiry concerning Religion, 2 vols; Brook's Daily Monitor, 8vo; Muzzey's Young Maiden, 4th edition; do Man a Soul; Selections from Fenelon, 2 vols—for sale by W. CROSBY & CO, 118 Washington st. s23

SAXTON, PEIRCE & CO, 132 Washington st. have this day received, THE GIFT, a Christmas and New Year's Present for 1844, beautifully bound in different styles morocco and calf, embellished with eight highly finished engravings from the best artists, and containing contributions from N P. Willis, Hoffman, Channing, Gould, Mrs. Sigourney, R. W. Emerson, Sargent, Miss Leslie and other distinguished writers.

Also—The Literary Souvenir, a Christmas and New Year's Present for 1844, embellished with 10 fine engravings. s23

A BOOK FOR THE MILLION.—Cottage Economy, containing information relative to the Brewing of Beer, Making of Bread, Keeping of Cows, Pigs, Bees, Poultry, and other matters deemed useful in the conducting of the affairs of a laborer's family. To which is added the Poor Man's Friend, or a defence of the rights of those who do the work and fight the battles, by William Cobbett, price 50 cents. For sale by SAXTON, PEIRCE & CO, 133 Washington st. s23

INTERESTING MEMOIRS—Memoir of Elder Abner Jones, by his Son, Rev. A. D. Jones, with a Portrait.

'The memory of the just is blessed.'

The Christian Patriarch; A Memoir of Deacon John Whitman, who died at East Bridgewater July 1842, at the advanced age of one hundred and seven years and three months, by Rev. Jason Whitman, of Portland, with a Portrait—published by WM. CROSBY & CO, 118 Washington st. s23

MISS BREMER'S WORKS—Mary Howitt' translation, The Neighbors; The Home; the President's Daughters and Nina, complete in 3 vols for 50 cents—a supply always on hand at s16 CROSBY'S, 118 Washington st

HYMNS ON CARDS, for the younger scholars in Sunday Schools, prepared expressly for schools of the Unitarian Societies—price $1,00 hundred—for sale by W. CROSYY & CO, 11 Washington st. s16

GREENWOOD'S WORKS—Lives of the Apostles, 16mo; Chapel Liturgy, 5th edition, 12mo; Sermons to Children, 12 mo—do of Consolation; Social Services for Sabbath Schools, 18mo.

Received and for sale by WM. CROSBY & CO 118 Washington st. s9

REV. MR DAMON'S ADDRESS, delivered at the Consecration of the Cemetery at West Cambridge, June, 1843.

Just published and for sale by WM. CROSBY & CO, 118 Washington st. s9

SCHOOL FOR YOUNG LADIES.

THE SUBSCRIBER'S School for Young Ladies will be re-opened in his commodious rooms under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

DENTAL SCIENCE.—The present age is emphatically one of scientific research and improvements, and perhaps in point of value, for the alleviation of human suffering, none can exceed the discovery of DR. STOCKING, SURGEON DENTIST, in the anodyne, prepared by him, for the purpose of destroying the nerves of the teeth. To render this remedy effectual, it is only necessary to make one application of it; and in 24 hours the vitality of the nerve and lining membrane of the tooth will be completely destroyed, without producing the slightest pain or inconvenience; so that it can be immediately filled and made useful for mastication, instead of being extracted as a troublesome and useless organ. Those caustics and cauterizing instruments commonly resorted to by Dentists, for the purpose of destroying the nerves of teeth, produce such excruciating pain for at least fifteen hours, that most persons are filled with horror at the thought of such an operation and shrink from it as from the pangs of death.—The diamond cement, which is also the invention of DR. S., is admirably adapted in such cases of defective teeth as will not admit of gold and other kinds of filling; the advantages of which are: it being at first soft, may be more perfectly introduced into the cavity, and then shaped like the original tooth. In a few hours it becomes hard as stone, and renders the tooth capable of doing its portion in the important process of mastication. Among the many thousand cases of painful teeth treated during the past year as above described, Dr. S. can say without fear of contradiction, that not more than one case out of a hundred has proved a failure. These are facts that may occasion surprise—yet in the truth of which the public may have the most implicit confidence. No instruments for extracting teeth that have ever been invented, can equal in perfect adaptation to every conceivable case, the full Parisian set used by Dr. S. Artificial teeth that never change their color, or become offensive, he will set on pivot or gold plate, from a single tooth to a full set, either with or without false gums. Particular and especial attention will be given to filling teeth with the pure gold. Terms: Filling common sized cavities with gold, $1—for filling with cement and other fillings 50 cts to $1—setting on pivot, from $1,50 to $3—whole upper set, from $20 to $75—extracting, 25 cts. All operations warranted. Office 266 Washington st, corner of Avon Place, Boston. feb 11

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching, Perennial Flowers,' &c. For sale by WM. CROSBY & CO, 118 Washington st. a19

BLAIR'S SERMONS—London edition, Professor of Rhetoric and Belles Lettres in the University of Edinburgh, 5 vols, 8mo, London—for sale low by W. CROSBY & CO, 118 Washington st. a12

MONTHLY MISCELLANY for September, edited by Rev. E. S. Gannett. Contents:

The Poetry of Manufactures.
Questions and Hints.
Saint Bernhard and John Wesley.
The Importance of Religion—a Sermon.
The Goodness of God.
The Trinity not a doctrine of Scripture.
A Sabbath morning at Pascagoula.
The Christian life not an easy life.
Notices of the late Rev. Dr Greenwood.
Notices of Books, Intelligence, &c.
This day published by W. CROSBY & CO, 118 Washington st. s9

POETRY FOR HOME AND SCHOOL,—Selected by the author of 'Theory of Teaching,' and 'Edward's First Lessons in Grammar.'

The judgment and good taste shown in this compilation, are as remarkable as the talent so manifest in the author's previous original publications. It will be found, we think, to answer entirely the end proposed. A selection could hardly be made that should address itself more winningly to the heart, the fancy, and the religious sentiments of the young reader.—Christian Examiner.

This collection we regard as well adapted for use in schools. * * * While this collection has many pieces which must delight persons of any age, it has some for the youngest readers, and is as well adapted to the family circle as to the school. It gives to children all they could cull from many volumes, and if interwoven with their earliest recollections, will be remembered with delight in future years.—Portsmouth Journal.

We commend this selection of poems to the favorable consideration of the public. * * * We have found in it several gems of thought and expression which are not readily to be come at in any other collection.—Boston Courier.

The compiler has some very just views on the importance of imagination and taste in a complete education.—Portland Christian Mirror.

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces suitable to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—Boston Daily Advertiser.

Recently published and for sale at SIMPKINS'S, 21 Tremont Row, Boston. sept 16

NEW AND VALUABLE WORKS—Gazeteer of the United States—a complete descriptive and statistical account of the United States, containing a particular description of the States, Territories, Counties, Districts, Parishes, Cities, and Villages, Mountains, Rivers, Lakes, Canals and Railroads—with an abstract of the census and statistics for 1840, exhibiting a complete view of the Agricultural, Commercial, Manufacturing and literary condition and resources of the country.

Gun's Domestic Medicine, or poor mans friend in the hours of affliction, pain and sickness. This book points out in plain language, free from Doctors terms, the diseases of men, women and children, and the latest and most approved means used in their cure and is intended expressly for the benefit of families. It also contains description of Medicinal Roots and Herbs of the United States, and how they are to be used in the cure of diseases.

Neander's History of the Christian Religion.

For sale at wholesale and retail by SAXTON, PEIRCE & CO, 133 Washington st. s26

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. s19

THE HUGUENOTS, by Mrs Lee—The Huguenots in France and America, by the author of Three Experiments of Living, Luther, Cranmer, &c. &c., 2 vols, 12mo—just published; for sale by W. CROSBY & CO, 118 Washington st. a12

DAGUERREOTYPE.

H. H. LONG respectfully solicits the attention of the citizens of Boston to his clear, bold, and beautiful Daguerreotype Miniatures, which he asserts have never been excelled, and in only a single instance equalled in this country or in Europe. The time of sitting for a picture varies from thirty to fifty seconds, and accidents excepted, a good picture is secured at one sitting.

Rooms No. 96 Washington st. aug 19

FOR THE BENEFIT OF THE DEAF.

THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as a quack Medicine; but being encouraged by the example of others, whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'

THOMAS E. PRESSEY.

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No 2 State st, Newburyport.

CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. a 19

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

BIBLES—A good assortment of Pocket, Octavo and Quarto Bibles, in different styles of binding, some of them very rich. Also, the Folio Pulpit Bible, handsomely bound. For sale at SIMPKINS'S, 21 Tremont Row. s26

YOUNG LADIES' S

POETRY.

THE FELON.

BY MISS PARDOE.

The felon sat chained in his prison-cell,
'Twas his last brief day of life;
And beside him stood they who had loved him well
His parents and his wife;
The wife—oh, who shall paint the wife,
As she knelt by his fettered knee!
Her every bursting pulse at strife,
And her heart one agony.

He answered not to his wife's low groan,
But he looked on each in turn;
And a wilding light in his fierce eye shone,
Which seemed from his brain to burn.
'Talk you to me,' he hoarsely said,
'Of a future fraught with hope?
Do I not know that, in its stead,
Wait the gallows and the rope?

Sinners by sinners judged are we,
The weaker by the strong;
The guilt of the great, men will not see;
'Tis the little who bear the wrong!'
There was no yielding in his heart,
No yielding in his eye;
Cold and unmoved he stood apart,
Proud in his infamy.

For the Register and Observer.

DORCHESTER, Sept. 11, 1843.

Messrs Editors—I send you the following lines for the Register and Observer, if you think them worthy a place therein, with a feeling that they have not been written in vain should they enkindle even, in one bosom, the spark of devotion and watchfulness. Respectfully yours,

MARTHA M. CLAPP.

'WATCH AND PRAY, THAT YE ENTER NOT INTO TEMPTATION.'

Oh watch and pray, my soul,
Watch over sin,
And pray that dark temptation's power
Quench not the light within.

Ye Christians—watch and pray,
Oh pray for Zion's peace,
Pray that her sins be blotted out,
Her borders may increase.

Ye messengers of God—
Who, for your Master speak,
Pray that success attend the word,
Its triumph be complete.

All ye that hear its sound,
The aged and the young,
Let watchfulness be in each heart,
And prayer on every tongue.

And pray, ye sinners pray,
And watch lest sin overcome;
Pray that your sins be washed away
And Heaven be made your home.

MISCELLANEOUS.

Our eye has for the first time just met with the following beautiful and picturesque description of a tour to the White Mountains, addressed to the editor of the New York Tribune, and published in that paper. We think we recognize in it the pen of a friend and well-known correspondent whose communications are always welcome to our columns. Though somewhat out of season, we republish it, as containing valuable suggestions for the future tourist, and likewise well adapted to revive pleasant reminiscences in those who have visited this 'Alpine region' of our country.

A VISIT TO THE WHITE MOUNTAINS—THE ROUTE—ASCENT OF MOUNT WASHINGTON, &c.

Correspondence of the New York Tribune.

Haverhill, N. H., July 25, 1843.

FRIEND GREELEY:—I have been so delighted with my week's excursion among the mountains and valleys of New Hampshire, that I cannot refrain from attempting to induce some of your readers, who have not yet decided where to seek their summer recreation, to follow in my foot-steps. To those who have an eye for the grand and beautiful in nature, I can promise a rich feast, and will guarantee them against all disappointment. To such as can boast of having read a whole 'New World,' last new novel and all, during a day passage up the Hudson; or who, on the downward trip, can spend two hours over their dinner and wine while the boat is making the passage of the Highlands, I have nothing to say. Let them luxuriate at the Springs.

The proper way to approach the White Mountains is from the East. Those who pass them from the West do not realize half their extent, variety, and grandeur. From Boston, the true point of departure, two or three routes present themselves, each strongly recommended. I selected that by Concord and the lakes, and found no reason to regret my choice. From Lowell to Concord, the capital of the 'Granite State,' the passage by railroad along the banks of the sparkling Merrimac, is 'beautiful exceedingly.' No other railroad in the Union can compare with this in the beauty of its location. From Concord to Centre Harbor, at the head of Lake Winnipisseogee, is an easy stage, through a pleasant, but not particularly interesting country. Here we passed a day, partly in dalliance with the smiling lake, and partly in a visit to Red Mountain, some four miles from the Harbor. The view from this elevation is altogether peculiar, and well worth a journey from your 'City of Fountains.' At the southeast the bright Winnipisseogee, with its multitudes of Islands, stretches away in the distance, and seems lost amid hills and jutting capes. Westward, and almost under foot, lies Squam lake, with its beautifully indented shores and verdant islets,—a perfect gem in the landscape. Northward the eye meets a waving outline of mountain peaks and ranges, the outposts of the grand encampment of mountains, through which you are about to penetrate. Let no one who journeys this way omit the visit to Red Mountain.

Leaving Centre Harbor, you pass on to Conway, where you strike the Saco River, whose course you follow to its source in 'the Notch' of the White Mountains. The ride up this valley is full of interest and excitement. You soon find yourself hemmed in by mountain ridges, assuming all manner of forms, through the openings of which you, now and then, catch a glimpse of Mount Washington and other towering peaks in the distance. At the little town of Bartlett the valley expands to an ample plain, so completely walled in by mountains, and so verdant and beautiful, as almost to realize one's youthful visions of the Happy Valley of Rasselas. About eight miles below the Notch you pass the residence of that mountain patriarch, the elder Crawford, who seems now to be enjoying a life of comfort and repose, in strong contrast with the toilsome adventures and perils of his early days. He has exhibited good taste and judgement in locating himself in one of the most beautiful spots in all the valley.

I will not attempt to describe the passage from this point to the 'summit level' of the road at the Notch House, kept by 'jolly Tom Crawford,' the favorite of all right-minded travelers. There, nine times out of ten, you will either find or call for a good rousing fire, let the temperature below be what it may. Now comes the important operation of preparing for the grand ascent of Mount Washington. And here let me drop a word of 'advice to travelers.

There are two routes by which to make the ascent, both practicable on horseback; that from Crawford's, at the notch, and the other from Fabyan's four miles further west. You will find no lack of volunteer advice upon the subject from tavern-keepers, stage-drivers and travelers, any where within fifty miles of the spot—given with all the zeal and confidence of political partisanship. Pay no regard to their extravagant statements and quotations of authority. The case is a very simple one. If you wish to see the mountains in all their glory, and are willing to 'take the lion by the beard,' go Crawford's route by all means. If you are timid or lazy, and care chiefly for the reputation of having been to the top of Mt. Washington, then take Fabyan's. It so happened that our party comprised both classes. Four of us remained at Crawford's and the rest of the party passed on to Fabyan's, agreeing to meet us next day on the summit. We made our expedition, but saw nothing of our friends. Half an hour after our return, when we had thrown off our fatigue dresses, ascertained that we were not killed, and were about to draw up to a liberal table of 'creature comforts,' a shout announced the arrival of two of our friends from the upper regions. They had reached the summit soon after we left, discovered us at a distance on our 'winding way,' spurned their fears, left their companions and followed our traces down. Their testimony was full in favor of Crawford's route, as presenting greater variety and sublimity of view, and giving a better idea of what this Alpine region is. The *Fabyan Way* leads you some six or seven miles through the forest, chiefly along the valley of the Amonoosuc, to the foot of Mt. Washington, which you climb by an unbroken steep ascent of between two and three miles. Crawford's road takes you, within two miles, out from the wooded region, and passes you over successive heights and ridges, all affording splendid and varied views, to the foot of the great dome, which you strike at about half a mile from the summmit. The distance passed over by Crawford's route is about seven miles; that by Fabyan's is fully nine. So much for the comparison; now for the day's work.

Bright and early in the morning we were out, and found our host busy with the preparations. The morning was cool and the air transparent, with masses of broken clouds driving aloft. 'Mr. Crawford shall we see the top of Mount Washington to-day?' 'Certainly, sir; but whether you will *see off* when you get there is very doubtful. You are sure of fine views on the way, however, and had better go on.' By 7 o'clock, our party having increased to eight, including three ladies, we mounted our rugged ponies and followed our guide into the woods. For about two miles the path winds up through a dense forest, the ascent being constant and in many places very steep. At length we suddenly emerged from the forest, passed through a thicket of dwarf mountain firs from six to two feet high, with strong and matted horizontal branches, and found ourselves upon a rocky plain, the summit of Mount Clinton. There was our first grand view, and a glorious one it was. We halted involuntarily, and began to gaze about in awe and wonder; but our guide urged us forward, promising us a longer pause and a finer view from Mt. Pleasant, whose beautiful and regular dome rose before us at the distance of a mile or more.

The ascent of Mount Pleasant is very abrupt, and effected by means of a zig zag path among the rocks, which appeared, as we approached it, totally impracticable; but our sure-footed beasts seemed to think nothing impossible that they were required to do, and soon landed us on the summit. The view from this point is surpassingly grand. The rocky crest of the mountain is elevated far above the region of trees, or vegetation of any kind, except of the most dwarfish and abortive character. Around, upon all sides, the eye meets nothing but a wild mass of gigantic mountains, rearing their heads, in endless variety of form, from an ocean of forest apparently of boundless extent. Immediately north, over the broad expanse of Mount Franklin, rise the two peaks of Mount Monroe, pitching eastward, like a couple of huge waves petrified in the act of cresting on a beach; and beyond them the aspiring dome of Mount Washington; half hid in the driving clouds. Southerly, over Mount Clinton and a nameless host of other mountains, at the distance of some twenty miles, Mount Lafayette looms up conspicuous, and near it the Great Haystack, and other peaks of the Franconia range. Westward the view is less wild and stern in its character, and terminated by the gracefully curved outline of the Green Mountains. East and southerly, over the gorges of the nearer mountains, you have views of old Kearsarge, Chockorua's Peak, and onward till the sight fails. Altogether, the view from this point is of the most sublime and impressive character, and by many preferred to that from Mount Washington itself, for the reason that objects are less distinctly seen from that greater elevation.

Descending the northerly side of Mount Pleasant by the same kind of angular path as that by which we had ascended, we came to a halt under the lee side of a mass of rock, and our guide displayed the ample stores of his baskets. We will draw a veil over the performances that followed. *Mem.*—Send your dyspectics here, and I warrant them a good appetite.

We started forward in high spirits, passed over the irregular mass of Mount Franklin, and came to the narrow saddle-shaped ridge which connects this with Mount Monroe. This is a fearful pass. At one point the path turns a sharp angle where a single leap would carry one down a precipice of at least 500 feet. The wind swept up the western side like an inverted Niagara, and we could hardly keep our seats, benumbed as we were with cold. On gaining a shelter under the bluffs of Monroe, we held a council. The cloud still clung to the top of Mount Washington, forbidding all hope of a prospect thence, and it seemed a folly to climb another thousand feet, only to be chilled and blinded in the mist. We were about to give it up by common consent, when one of the party, a young lady from New-York, said, with an air of cool decision, 'I came here to ascend Mount Washington, and nothing short of the cloudy summit will satisfy me. Return who may, I go forward!'

She reined her horse into the path, and we followed with a shout. Winding past the summit of Monroe, on the eastern side, and crossing another depression, we soon came to and crossed a gently rising plain of near half a mile extent, from which rises abruptly the grand cone of Mount Washington. This is an immense mass of granite, broken into fragments of every variety of shape and size, and presenting the appearance of having been poured out from above upon this great platform of solid rock. Most of us abandoned our horses, leaving them to follow the faint traces of a path over the broken fragments, and toiled upward till at length we entered the margin of the cloud. In this thick and driving mist we could see but a few rods, in any direction, and our party, scattered along the path at intervals, and clambering up the rocks in silence, had a strange and ghostly appearance like the shadowy kings seen in procession by Macbeth. About one o'clock we reached the summit, a broad expanse of naked, weather-beaten rocks. Here we wandered about for a brief space in silence, each one indulging in such reflections as were forced upon his mind. The cold wind, charged with vapors on the point of freezing, was intensely piercing, and the whole aspect of things dreary and solemn. Piles of stones had been thrown up by visiters, and these were filled in with a honeycomb of ice. After *drinking* the health of friends in the invisible world below in cloud-formed *icicles*, and cheering our heroine conductor, we carefully retraced our steps to the regions of light. The transition to the 'blessed influences of the sun' was delightful, and the boundless view, that again burst upon us, glorious beyond expression. Our homeward journey was scarcely less fatiguing than that upward, and far more perilous. Let me caution visiters against attempting to ride down the precipitous side of Mount Washington, Mount Pleasant, or Clinton.

It was near 7 o'clock when we reached our comfortable quarters; and a blazing fire and well-spread table were never hailed with a more hearty welcome.

The following day we moved onward to Littleton, some 25 miles down the valley of the Amonoosuc. The descent from the mountain region on this side is very gradual, and the views much less interesting than on the eastern. At Littleton we made arrangements for a trip to the Franconia Notch, which occupied the whole of the next day; and a glorious day's work it was. I will not inflict upon you a description, lest you and your readers cry 'jam satis;' but will say to all travelers in these regions, go and see.

From Littleton to Haverhill is a most delightful day's ride down the Amonoosuc and the Connecticut. Nothing can exceed the beauty of the river scenery, particularly about the Great Oxbow. The neat village of Haverhill is charmingly located on a gentle swell of land on the margin of the luxuriant river valley,—the giant bulk of old Moosehillock towering up in the east, like a colossal elephant. Having fallen into a state of 'doubt and dubitation,' whether to follow down the beautiful valley of the Connecticut on our way home, or to cross the Green Mountains to Burlington, and so on by way of Lake George and the Hudson, and being unable to obtain either a majority or a plurality vote either way, we have concluded to lie over at this quiet spot till we see which way the wind blows. Meanwhile, as my own mind is made up, (I am for the lake route, you must know) I leave my companions to consult authorities, while I have been boring you with this epistle,—without a word of politics to recommend it. * * D. E.

ANECDOTES OF THE GOVERNMENT AND THE PEOPLE OF RUSSIA.

In the present state of society, education and feeling in Russia, every thing must tend to break and subdue the spirit of the young student destined for the career of arms, and to render him effeminate and cowardly. But nothing more so than his being trained up in a Cadet corps as is now almost universally the case the government having established these military schools all over the empire; accordingly the few exceptions to this rule are found amongst the wealthier aristocracy, who educate their children at home until such time as they go directly into the army as *yunkers*, keeping them thus for a few years of their childhood in some measure abstracted from the evils of corruption, which in public life must everywhere surround them; it is to such individuals that the lesson of submission, which, according to Imperial notions, must have been culpably neglected in all private education, is always taught most bitterly. On the other hand, the young officer, brought up in the Cadet school, who, in the course of his military studies has gone through all the grades of mimic rank, who has learned to handle a tiny musket from his infancy, and been disciplined and tutored like a soldier in the ranks of his companions to all the military evolution, who has been forced to wear a coarse shirt, to live on coarse food, and to sleep on a hard bed, turns out more of a Sybarite than a Spartan. From his infancy he has seen every sally of vivacity checked, every display of hardihood and spirit repressed and punished as ruffianism, and he has all his life been witness to one continued scene of subservience to authority, and to see every noble and generous feeling subdued to it. Even his amusements have never been of that rough but active description, which brace the mind, and give a tone and vigor to the youthful character, as well as health and muscular power to the body. On his entrance into the army, he finds life what his school was. If he depends on his profession for his fortune, he is usually imbued with the idea that a strict attendance to forms, a cringing servility to his superiors, a starched demeanor, and a tone of brutality with the men, are all that are required, with the help of a little intrigue, to fit him for his profession, and procure him promotion in it, and as far as regards his advancement his judgment is perfectly correct. If, on the other hand, he be one of those unfortunates whose service is expected as a tribute, he can be expected to take no interest in a profession, his forced adoption of which he considers as a painful state of probation. Almost always utterly unacquainted with the use of arms, and unaccustomed to field, or any other active sports, the Russian officer is often really no more manly than an English school-girl; this effeminacy may be judged from the fact, that though in the Guards every officer has several horses, they never ride excepting when on duty or in the riding school, and, although Petersburg has generally a garrison of seventy thousand men, a mounted officer, unless going to or coming from a parade, is a sight not witnessed ten times in the year.

An officer, wealthy, and in the full exuberance of youthful life and spirits, although never allowing his pleasures to interfere with his duty, is thought to spend his money too joyously; he is banished for a twelvemonth to some government town. Another officer of good family, and in whom, therefore, little things are not easily forgiven, has the misfortune to meet the Emperor several times successively in the street; he falls into disfavor. 'How is it,' said the Emperor Nicholas to Prince Menchikof, 'that wherever I go, on the English quay, in the Newsky Prospect, or in the Summer gardens, I meet with your scape-grace nephew idling his time?' 'Uncle,' replied the nephew, to this august observation, which was carefully repeated to him by the Prince, 'how is it, tell me, that wherever I go, to the English quay, to the Newsky Prospect, or to the Summer gardens, I everywhere meet with the Emperor idling his time?' We must add that this bold youth has been twice banished to the Caucasus, and that unless he very much mends his manners he is likely to end his days in Siberia.

A certain Jakovleff, one of the wealthiest men in Russia, and proprietor of the most productive iron-works, presuming on his wealth, as people are apt to do, was supposed to have shown a tone too independent to be tolerated, in having evaded such honors and offices as it was supposed his fortune with invest with *eclat*. A man who indulges in any illusions of any sort of independence in Russia, is, however, soon made sensible of the chain to his leg. He was refused permission to travel. He had three or four hundred thousand pounds in the national bank; but when he attempted to draw out a large sum at once, it was intimated that he could not be allowed to do so, unless he could show very satisfactorily what he intended to do with it. As a peace-offering he placed one of his sons in the Chevalier Guards, where after some years' service, he was appointed to superintend the purchase of regimental horses. It is customary in all the regiments of the Guards to intrust this commission to young men of fortune, as an economical means of getting expensive horses at a cheap rate. They have a year's leave of absence granted them, and at the expiration of this time are customarily promoted; but they are expected to bring back no animals which are not worth about double the regimental price,—so that an undertaking of this nature usually costs them from one to several thousand pounds. Jackovleff acquitted himself much to the satisfaction of the Colonel; but, nevertheless, he was not promoted. As soon as it was possible to do so,—naturally not much enamored with the service after this,—he left it; but he also was, and has been ever since, refused permission to travel.

Obliged thus to remain at home, he consoled himself by going the full length of Anglo and France-mania, and whilst in this state of mind was one day disporting in the Newsky Prospect, in all the glorious foppery of the most *outre* Parisian costume. On his head was a little peaked hat, resembling a flower-pot reversed, a handkerchief, with a gigantic bow, was tied around his neck, a cloak, so short that it seemed a cape, thrown over his shoulders, on his chin he wore a beard 'à la Henri Quatre.' He had an enormous oaken cudgel in his hand, a glass stuck in the corner of his eye, and a bull-dog following at his heels. As he was sauntering complacently along the broad pavement of this St. Jame's-street of St. Petersburg, the Emperor's carriage drove past, and abruptly stopping short, the Emperor himself leaned out, and beckoning the beau to approach him,—

'Pray,' said Nicholas, eyeing him with humorous curiosity, 'who are you, and where do you came from?'

'May it please your Majesty, I have the honor to be your Majesty's faithful subject, *Save Saveitch* Jakovleff.'

'Indeed!' replied the Emperor with mock gravity; 'we are enchanted to have the opportunity of making your acquaintance Save Saveitch. Oblige us by just stepping up and taking a seat beside us.'

Jakovleff slyly let drop his cudgel, and with some misgivings took his seat.

'But stop,' said the Emperor,—who had not noticed this proceeding at first,—when they had driven on a little way, 'where is your stick, Save Saveitch?'

'Oh, never mind the stick' your Majesty.'

'Oh, we must have your stick, Save Saveitch. Turn back,' he said to the coachman. The stick was picked up, and the Emperor gave orders to drive on straight to the palace. He alighted, and beckoned to the dandy to follow him. 'Oh, no, Save Saveitch, don't take off your cloak,—we must have you just as you are, hat, and stick, and cloak and all.'

The Emperor led the way straight to the apartment of the Empress.

'Pray, my dear,' he inquired of her, 'do you know who this is?'

'No,' replied the Empress, bursting into a fit of laughter at the sight of the extraordinary figure before her.

'Then allow me to inform you this is our faithful subject, Save Saveitch Jakovleff. What do you think of him; is not he a pretty fellow?'

The unfortunate beau, whose feelings may be conceived, after furnishing food for some moments' merriment, was dismissed, half dead with terror and confusion; but before he departed, he was admonished that the Emperor did not always punish the foolery of his subjects so leniently. Lenient, however, the punishment inflicted on this harmless ridicule proved not to have been, for the man went home, took his bed, and fell very dangerously ill, from the consequence of the fright and mortification he had endured. We will make no comment on this transaction, for after the first smile of reproved foppery, it will furnish the reader with sufficiently grave reflections. In another case, in the privacy of a very small circle, a young officer repeats some humorous lines he had composed, in which he facetiously called upon the Emperor to favor him with an *ukase*, for some particular purpose.

The next morning, before he was up, he was sent for to Count Benkendorff's office. 'My young friend,' said the Count, 'you have got a very pretty talent for writing verses, we hear. We must send you to cultivate the muses in solitude for a few years. You recited some very charming poetry last night, in which you contemplated the possibility of a journey. I announce it to you. The Feld Jaeger and his post wagon were waiting at the door to convey him into exile. These are few out of five hundred similar instances which immediately occur to us; but every day furnishes abundant proofs that it is systematically that the Emperor Nicholas is endeavoring to reduce the very shadow of any independence of spirit amongst his officers; if their moral character has therefore, from various causes, fallen wofully low, there is little chance of its being raised up now.

CIRCULATION OF METHODIST NEWSPAPERS.

We copy from the Western Christian Advocate the following lists of the weekly issues of the papers in the interests of the Methodist sect. The list is corrected by 'Zion's Herald' of this city, as regards that paper, its circulation having been stated by the Western papers as only 3,000.

Christian Adv. and Journal, N. Y., about	22 000
Zion's Herald, Boston, about	6 000
Northern Advocate, about	2 000
Southern Christian Adv. about	4 000
Richmond Advocate,	3 000
Christian Repository,	1 000
Total east of the mountains, about	38 000
There are published in the west:	
Western Christian Advocate, about	9 000
Pittsburg Christian Advocate about	2 500
Southwestern Christian Advocate, about	3 500
Total west of the mountains,	15 000
Total east and west, about	53 000

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'

The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo., printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.

Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.

Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.

Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

THE PNEUMATIC SHOWER BATH,

PRICE $1,50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1.00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to

ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

WINDLASS BEDSTEADS,

AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered.

m27

PERCIVAL'S POEMS—Dream of a Day and other Poems, by James G. Percival, a new edition just published—for sale by W. CROSBY & CO, 118 Washington st. s9

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

ANOTHER SUPPLY of Mrs. Ellis's Wives, Women and Daughters of England, the best edition, at only fifty cents for the three works. W. CROSBY & CO, 118 Washington st. a19

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

GAITER SHOES, only $1,00, for the best quality of Ladies Gaiter Shoes, of different styles, at BELL'S, 155 Washington st., opposite the old South Church. a5

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 395," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage.

Boston, Feb. 3, 1843. T. GILBERT & CO

PRODUCTIVE FARMING, or Familiar digest of the recent discoveries of Liebig, Johnston, Davy and other celebrated writers on Vegetable Chemistry, showing how the results of tillage may be greatly augmented, by Joseph A. Smith; The Attache or Sam Slick in England; Murray's Encyclopedia of Geography, part 12—just received by W. CROSBY & CO, 118 Washington st. a12

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. j29

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. a5

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Buckings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbot's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 12 cts—completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

FENELON'S WRITINGS—Thoughts on Spiritual Subjects, translated from the writings of Fenelon, with a fine engraved likeness of the author, from an original picture by Vivian.

'This little volume, as its title purports, is a compilation of some of the choicest pieces from the pen of this eminent divine.'—*Ch. Watchman.*

'His writings are full of the genuine spirit of Christ. The holiest may read them with profit and delight. The typographical dress of the present volume is beautiful and befitting its contents.'—*Zion's Herald.*

'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.'—*Ch. Register.*

Also, SELECTIONS from the Writings of Fenelon, with a Memoir of his Life, by Mrs. Follen. Fourth edition, with introductory remarks, by W. E. Channing, D. D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j15

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

BOOTS! BOOTS!! A large assortment of Gents Calf Sew'd and Peg'd Boots, may be found at low prices, at BELL'S, 155 Washington st. a5

MONTHLY MISCELLANY for September, edited by Rev. E. S. Gannett. Contents:
The Poetry of Manufactures.
Questions and Hints.
Saint Bernhard and John Wesley.
The Importance of Religion—a Sermon.
The Goodness of God.
The Trinity not a doctrine of Scripture.
A Sabbath morning at Pascagoula.
The Christian life not an easy life.
Notices of the late Rev. Dr Greenwood.
Notices of Books, Intelligence, &c.
This day published by W. CROSBY & CO, 118 Washington st. s9

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.,—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.—Bratteboro' Vt; Savannah, Geo.; Mobile, Al.—Akron, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (*up stairs.*) s1

DR. FROTHINGHAM'S Sermon on Dr. Greenwood—a Sermon preached in King's Chapel, Aug. 6, 1843, the Sunday after the death of Dr. Greenwood; by Rev. N. L. Frothingham, D. D. Published by W. CROSBY & CO, 118 Washington st. a26

LADIES GAITER BOOTS—A large assortment of Gaiter Boots—A large assortment of Black, Bronze and Fawn Gaiter Boots, just received and for sale low, at BELL'S, 155 Washington st. a5

VALUABLE OLD WORKS—The Sermons of John Emery Abbot, with a Memoir, by Rev. H. Ware, Jr.

The Sermons of Rev A. Abbot, with a Memoir; Burton's cheering views of Man and Providence. Abbot's Young Christian; Kettell's specimens of American Poetry, 3 vols.

Whitman's Village Sermons; Foster's Essays; Channing's Discourses, 12 mo.

The Listener, by Caroline Fry, 2vols; A Word to Women and other Gatherings, by Caroline Fry, 12 mo.

Smith's Essay on Moral Sentiments, 8vo; Brook's Daily Monitor, 8vo; Life of Thomas Paine, author of the Age of Reason; Dr. Harris' Memorials of Oglethorpe; Blair's